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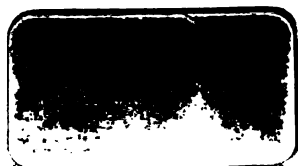


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EINLADUNGSSCHRIFT

ZUR PRÜFUNG

IN DER

ÖFFENTLICHEN HANDELS-LEHRANSTALT

ZU LEIPZIG,

VON

DR. ALEXANDER STEINHAUS,

DIRECTOR.

*Containing Monck's Notes & Queries
on the Armaments, p. 4. I & II.*

1853. - 54

LEIPZIG,

DRUCK VON BREITKOPF UND HÄRTEL.



P R E F A C E.

The publication of the Ormulum has long been ardently desired by all lovers of our old language and literature, and we are indebted to Dr. Meadows White, formerly Professor of Anglo-Saxon in the University of Oxford, for the exemplary care which has ensured us a correct Text of this poem, the philological value of which cannot be estimated too highly. It is only to be regretted that, in his Glossary, the Editor has not confined himself within narrower limits or devoted his attention exclusively to fix the relative position of the language of the Ormulum. The relationship between the Gothic, the Saxon and the Scandinavian languages is so close that there can be no difficulty in finding etymological forms that are common to all. Dr. White frequently contents himself with the Anglo-Saxon etymon, but he very frequently likewise prefers the Danish, Icelandic, and Gothic forms, neglecting the Anglo-Saxon, in words of which this last language undoubtedly exhibits the parent form. In tracing the *general* relations of the Saxon branch to the great family of the Germanic languages, the Gothic with its clear and stately forms, still redolent of its recent Eastern home is, of course, for the present, our highest court of appeal. But in our endeavours to establish the character and position of a special language (perhaps it would be more correct to say dialect) like that in which the Ormulum is written, we should only refer to the Gothic or other German languages, when the Anglo-Saxon does not sufficiently elucidate the subject. As the principal difficulty in the problem before us consists in determining what elements in the language of the Ormulum are exclusively Danish or Scandinavian, it is evident that the more prudent course is to attribute to the Anglo-Saxon all those elements, for which any authority can be found in the extant monuments of Anglo-Saxon literature.

This is the course which I have pursued in these unpretending Notes and Queries. I have endeavoured to point out some of the most striking analogies

with the more immediately preceding and succeeding languages that were spoken in England, viz. the Anglo-Saxon, the later Saxon (Semi-Saxon?) and the language of Chaucer. The title which I have chosen indicates that it was not my intention to write a grammar of this dialect, but merely to call attention to some of its peculiarities. I have been obliged to confine my observations within a narrower sphere than I had originally intended, but even within these limits I trust the reader will find much that will interest him. The breaking up of the parent language and the influence of the Anglo-Norman have not hitherto met with that attention and strictness of treatment, which alone can lead to satisfactory results. It is only by historical deduction that we can hope to trace the origin and development of the English languages. The time for writing their history is not yet come; the materials for many essential parts of such an undertaking must be collected and strictly sifted. But some features may already be distinctly traced. The substantives in the *Ormulum* and in Chaucer already approach the English form; but in the strong verbs we observe in the former work a remarkable adhesion to the Anglo-Saxon forms, whilst in Chaucer, with all his Saxon reminiscences, the difference, although still transitional, is not inconsiderable. The whole chapter on the English prepositions must be rewritten and can only be written correctly, from historical deduction, of which scarcely a trace is to be found in our Grammars and Dictionaries. The picturesque and varied, although occasionally heavy, Anglo-Saxon conjunctions have given way to very stiff and awkward forms in the *Ormulum*; in this respect the language of Chaucer exhibits a great improvement, which in modern English has been continued, to the great benefit of the language. The syntax of the *Ormulum* deserves a careful study, and throws much light on many peculiarities which have been misunderstood by our grammarians.

Lastly, I should wish to direct the attention of philologists to the necessity of fixing the French elements in the language of Chaucer. This can only be done by confining our investigations at first to Norman-French of the earliest period. The laws of William the Conqueror, the famous *Rooles d'Oléron*, the works of *Maistre Wace* are of great importance in confirming the orthography and vocabulary of Chaucer, and the attentive reader will find that in many of the peculiarities of the syntax, the Saxon and Norman languages, at the same period, exhibit striking proofs of one common pervading influence, both in their destructive and constructive forms.

C. H. Monicke.

NOTES AND QUERIES ON THE ORMULUM.¹

CHAPTER I.

INTRODUCTION.

The original Manuscript of this remarkable poem is preserved in the Bodleian library and forms one of the most valuable donations which Junius² made to that splendid collection. It doubtless belonged to some religious fraternity in England, and most probably shared the fate of so many other literary treasures, during the lamentable plunder of the monasteries in England at the period of the Reformation. An entry on the second fly-leaf of the MS. shews that it was purchased in 1659 by Janus Vlitius,³ a friend of Junius. From a copy of the sale-catalogue of the library of Van Vliet (preserved in the Museum of the Bodleian) we may conjecture that Junius, residing in the Netherlands at the time of his friend's death, attended the sale at the Hague (1666) and

¹ *The Ormulum, now first edited from the original Manuscript in the Bodleian with Notes and a Glossary by R. M. White, D. D. Oxford: 1852. 2 voll. 8^{vo}.*

² Jacob Grimm has paid a well merited tribute to the memory of Franciscus Junius, the son, in his *Program*, Göttingen: 1830, 4^{to}, which contains "Hymnorum Veteris Ecclesiæ XXVI interpretatio theotisca nunc primum edita." The *Penny Cyclopædia* says that he died in 1678, I know not on what authority; Grimm, with the other authors whom I have consulted, gives 1677, as the year of his death.

³ The following anecdote will prove the esteem in which Vlitius (Van Vliet) was held by his learned contemporaries, as well as the little value they placed on the study of their own language. Nicolas Heinsius having in the course of his correspondence with him addressed one of his letters "Vlitio antiquitatis utriusque tam barbaræ quam eruditæ, peritissimo," received a reply with the following superscription, "Heinsio, viro uti latinæ græcæque antiquitatis indagatori studiosissimo, ita patrii avitque sermonis incurioso." Quoted by Dr. White. Preface to the *Ormulum* p. LXIV from the *Biograph. Universelle Anc. et Mod. &c. à Paris, 1827 ad v. Vlitius.*

thus became the purchaser of *Een oudt Sweeds of Gottisch in Parquement geschreven Boeck over de Evangelium*, for thus the Ormulum was designated in the Catalogue. About twelve years after the death of Junius, Hickes, in the Catalogue of Northern Books appended to the first edition of his Anglo-Saxon Grammar, describes the Ormulum as a Book of Semi-Saxon Homilies on the first chapter of the Gospel of Saint Luke, in a dialect verging towards the Old English or rather the Scotch tongue.¹ Tanner, in his Catalogue of the Junian MSS. describes it as a Harmony of Gospel History, with Latin Texts and an Old English or Scotch Commentary. Hickes, in his Thesaurus, calls it in one place Dano-Norman-Saxon and in others Norman-Saxon and even Anglo-Norman! Wanley likewise describes it as a Book of Norman-Saxon Homilies or Paraphrastic Lectures on the Gospels and the Acts of the Apostles, but we find no indications of the metrical form of the work in either of these writers, and the extracts quoted by them are throughout printed as prose. Tyrwhitt advanced a step further. "The learned Hickes," he says in his Essay on the Language and Versification of Chaucer, "has pointed out to us two very curious pieces, which may with probability be referred to this period. The first of them is a paraphrase of the Gospel Histories, entitled *Ormulum*, by one *Orm*, or *Ormin*. It seems to have been considered as mere Prose by Hickes and by Wanley, who have both given large extracts from it; but, I apprehend, every reader, who has an ear for metre, will easily perceive that it is written very exactly in verses of fifteen syllables, without Rime, in imitation of the most common species of the Latin Tetrameter Iambic."² But this eminent critic failed to discover the secret of the peculiar orthography adopted by the author of the Ormulum. "There is a peculiarity in the Author's orthography, which consists in doubling the Consonants; e. g. brother, he writes *brotherr*; after, *affterr*, &c. He has done this by design, and charges those who shall copy his

¹ "Locutio plane divergit ad veterem *Anglicam* seu potius *Scoticam* linguam."

² The Poetical Works of Geoffrey Chaucer &c. by Thomas Tyrwhitt. London: Moxon, 1852. p. xxxiv. Tyrwhitt adds in a Note. "The Ormulum seems to be placed by Hickes among the first writings after the Conquest (Gram. Ang. Sax. c. xxii. p. 165.), but, I confess, I cannot conceive it to have been earlier than the reign of Henry II." (1154—1189) (probably a hundred and fifty years too soon). In Note 69, p. XLIII of the same Essay, Tyrwhitt calls Orm, "the most authentic metrical composer that we have in our antient language."

book to be very careful to write these letters twice, which he has written so, as otherwise, he assures them, "they will not write the word right." Hickes has taken notice of this peculiarity, but has not attempted to explain the author's reasons for it; and indeed, without a more perfect knowledge than we now probably can have of the Saxon pronunciation, they seem totally inexplicable."¹ It was reserved for Mr. Thorpe to penetrate the mystery and to indicate the value of Orm's orthography, as an indication of the pronunciation of the language at the time he wrote. "This singular work," says Mr. Thorpe,² "is among the Junian MSS. in the Bodleian Library. It consists of a metrical paraphrase of the Gospels, interspersed with moralizations, by an ecclesiastic named Orm, or Ormin, by whom it is addressed to his brother Walter. It is without rime, in lines of fifteen syllables, which for smoothness of rhythm³ may vie with many modern productions. The author seems to have been a critic in his mother-tongue; and to his idea of doubling the consonant after a short vowel (as in German), we are enabled to form some tolerably accurate notions as to the pronunciation of our fore-fathers. Thus he writes *min* with a single *n* only, because the *i* is long or diphthongal, as in our *mine*. So also in *kinde* (pronounced as our *kind*) *dom*, *boc*, *had*, *lif* (pronounced as our *life*),⁴ &c. On the other hand, wherever the consonant is doubled, the vowel preceding

¹ Tyrwhitt's Chaucer p. xxxiv, note 52. The reader will have an opportunity of remarking that, in the Dedication of the Ormulum, the words *rime* and *fers* are used as synonymous terms. At what time was the word *rime* or *rhyme* first used to convey the idea of Consonant terminations?

² Analecta Anglo-Saxonica, London: 1834, p. ix.

³ This rhythmus is preserved, as in the pure Anglo-Saxon and other languages, by pronouncing the final *e* as a syllable, except where it precedes a vowel or an aspirate. *Note by Mr. Thorpe.*

⁴ It is with considerable diffidence that I differ from so eminent an authority as Mr. Thorpe, but a glance at the following words (which I have selected from a longer list) will show that the question respecting the pronunciation of the vowels (and particularly that of the vowel *i*) is not without its difficulties. Dr. White alludes to the correction of *eo* into *e* in the MS. *beoldenn*, *beldenn*; *deore*, *dere*; *deor der*; *eorpe*, *erpe*, &c. We find *chele chële*; *dale*, *däle* (valley); *dwillde*, *dwilde*; *fële*, *fele*, *fële*; *forþ*, *forþ*; *habbenn*, *hafenn*; *wilenn*, *wilenn* (to will, wish), the substantive is, I believe, always written *wille*; *heore*, *heöre*, *here*, *hère*; *kinedom*, *kīnedom*; *leten*, *lēten*; *name*, *nāme*; *offerr*, *offr*; &c. Some allowance must be made for inadvertencies in a poem of such extraordinary length; the metre and flexion must likewise be taken into consideration. In some respects the orthography of Orm doubtless proves our present pronunciation to have then existed, compare *clene* with *clennlike* and *clennaenn*, *clensedd*; *child*, pl. *chilldre*; *Crist* was most probably pronounced as at present, as were doubtless *Cristene*, *Cristendom*, *cristnenn*.

is short and sharp, as in *gett* (pronounced as our *yet*, not *yate*, as it would be if written with a single *t*), *Godd* (pronounced *God*, not *Gode*), &c. Thus *hus* is to be pronounced *hoos*, whereas *puss*, with a double *s*, is our *thus*. Mr. Tyrwhitt, therefore, had done well, even for his own sake, to have spared his injudicious remark upon this peculiarity of the author, for which every critical student of our early language is so much indebted to him."

From this time the opinion of English scholars has been invariably favourable. "I consider it" (the *Ormulum*) says Mr. Guest,¹ "as the oldest, the purest, and by far the most valuable specimen of our old English dialect, that time has left us. Layamon seems to have halted between two languages, the written and the spoken. Now he gives us what appears to be the Old English dialect of the West; and, a few sentences further, we find ourselves entangled in all the peculiarities of the Anglo-Saxon. But Ormin used the dialect of his day; and, when he wanted precision or uniformity, he followed out the principles on which that dialect rested. Were we thoroughly masters of his grammar and vocabulary, we might hope to explain many of the difficulties, in which blunders of transcription and a transitional state of language have involved the syntax and the prosody of Chaucer." He adds in a Note that, "it ought to be published and *all* its peculiarities investigated." Mr. D'Israeli, the elder,² says. "As it is only recently that we have obtained any correct notion of a writing which has suffered many misconceptions from our earlier English scholars, the history of this work becomes a bibliographical curiosity. . . . It is evident that this critical was also a refined writer. . . . The title of this work may have perplexed the first discoverers as much as the double consonants. The writer was an ecclesiastic of the name of Orm, and he was so fascinated with his own work for the purity of its diction and the precision of its modulated sounds, that in a literary rapture he baptised it with reference to himself; and *Orm* fondly called his work the *Ormulum*. One hardly expected to meet with such a Narcissus of literature in an old Anglo-Saxon philologist of the year so far gone by, yet we now find that Orm might fairly exult in his *Ormulum*!"³

¹ A History of English Rhythms, Vol. II. p. 186.

² The father of the late Chancellor of the Exchequer.

³ Amenities of Literature, Vol. I. p. 101—103. Paris ed. 1842. Mr. D'Israeli's observation is hardly just; he quotes too, at random, for he attributes the merit of discovering the secret of

We are now, by the publication of the MS. (probably the autograph) enabled to judge for ourselves of the merits of the good Monk Orm:

þiss boc iss nemmedd Orrmulum forrþi þatt Orrm itt wrohhte.

Orm and his brother Walter, at whose request he wrote, and to whom he has dedicated, the work, were canons regular of the Order of Saint Augustine. This is all the information we possess respecting our author. This voluminous poem consists of a series of paraphrastic versions and expositions of the Gospels of the day, illustrated by quotations from the Bible, St. Augustine, Ælfric and Beda. We have but a small portion of the work; this fragment, however, contains about 20000 verses, probably a tenth part of the whole, as out of the Series of Homilies, nothing is left beyond the text of the thirty-second.

There seems no reason to doubt that the MS. came into the possession of the University of Oxford in its present mutilated state. Orm doubtless completed his task:

Icc hæfe sammnedd o þiss boc þa Goddspelless neh alle,

and the remainder may still lie buried in some English or continental library.

The style is simple, and devoid of poetical merit; the repetitions occasionally wearisome; but a tone of genuine piety and kind-hearted feeling pervades the work, that gradually gains upon the reader. The poem is written throughout in Verses of fifteen syllables, with a cesura after the eighth syllable and with a feminine conclusion, a thesis begins the verse, and after each arsis follows a monosyllabic thesis.¹ It has neither alliteration nor rhyme, and is

Orm's orthography to Dr. Bosworth or Mr. Thorpe, although Dr. Bosworth himself (Preface to his larger Anglo-Saxon Dictionary p. xxiv.), cites Mr. Thorpe as the discoverer.

¹ In modern English the feminine conclusion is often sacrificed; we have both forms in the following verses from Shakspeare:

For often have you writ to her; and she, in modesty,
Or else for want of idle time, could not again reply;
Or fearing else some messenger, that might her mind discover,
Herself hath taught her love himself to write unto her lover.

Two Gent. of Ver. II. sc. I.

In our modern ballads the alternate cesuras and conclusions have their respective rhymes and the long verse is thus divided into two short ones:

Turn, gentle Hermit of the dale, and guide my lonely way
To where yon taper cheers the vale with hospitable ray.

Goldsmith.

written without any intermixture of French words. Our author has paid great attention to his rhythm, by preserving the pronunciation of every syllable except that of the final *e*, which suffers elision before a vowel or aspirate. The pronunciation of *eo* as a monosyllable can hardly be called an exception, as the pronunciation was either in a state of transition or had already passed, from *eo* into *e*. The article *þe* and the negative *ne*, as also *to* prefixed to infinitives, frequently lose their final, before an initial vowel. The final *e*, of prepositions and adverbs, as also of the old dative, is frequently omitted altogether. In these cases attention should be paid to the metre; thus the Scandinavian (?) termination — *legg* is very convenient for the cesura at the eighth syllable, whilst the Saxon termination, in Orm (and Chaucer) — *nesse*, is equally convenient for the feminine fifteenth syllable of the whole long verse. But the most striking feature in Ormin's versification, of which he was, as the undoubted inventor, justly proud, was in the scientific treatment of the vowels. A long vowel is followed by only one consonant, a short one by two consonants.¹

- Another important peculiarity (from which some critics imagined they could deduce the locality of the poem), which our author has in common with the A. S. Chronicle, and in a less degree with Chaucer, is the change (with some exceptions) of the initial *þ* into *t*, after the finals *d*, *dd*, *t*, and *tt*. "Exceptions occur in compounded words, or when a word with the initial *þ* is separated by the metrical point from that which precedes it (Annd aȝȝ aftterr þe Goddspell stannt þatt tatt te Goddspell menep̃. D. 33. 34.) or lastly, in some instances, when it takes the vowel *u* after the *þ*, as in *þu* and *þurrah*" ² "There are certain marks (which) take the form of the acute accent, and are found single, double, and threefold, whether followed by a vowel or con-

Compare the metre of the following verses by Ciullo of Alcamo (about 1200):

Rosa fresca aulentissima | ch' appari in ver l'estate,
le donne te disiano | pulzelle e maritate,
traemi d' este fócora | se t' este a bolontate &c.

quoted from Diez's Essay upon epic versification p. 108 subjoined to the Altromanische Sprachdenkmale. Bonn: 1846.

¹ There are doubtless some mistakes, but very few, considering the length of the work. Occasionally he substitutes the usual mark of a short syllable *kīne*, *kinne*. The differences in this respect deserve to be carefully noted.

² Preface to the Ormulum p. lxxxī. lxxxīī.

sonant." The purport of these marks has not been distinctly ascertained. For the description of the MS. I must refer my readers to the Oxford Edition of the work. It will be sufficient to observe here that Orm uses two forms of the letter *g*; one to express the hard strong sound; for the soft sound he uses a letter resembling the Anglo-Saxon *ȝ*, that stumbling-block of so many Antiquaries. *H* is never found as an initial letter before consonants, nor after liquids, except perhaps *burrhæss* and *folhænn*, the usual forms being *burrhæss* and *follhænn*; and in *lhude*, which only occurs once.

CHAPTER II.

DATE AND LOCALITY OF THE ORMULUM.

WE have seen that the English critics, who first noticed the Ormulum, supposed it to have been written in the eleventh or the twelfth century. This opinion could only be entertained by persons unacquainted with the later Anglo-Saxon, which, although exhibiting signs of breaking up soon after the Conquest, was for a long time far more tenacious of flexional forms than the languages which began gradually to dawn in England. It is now certain that a much later period must be assigned. "If," says Dr. White,¹ "we consider alone the character of the handwriting, the ink, and the material used by the scribe, we find reasons for placing the date of the MS. early in the thirteenth century, while the grammatical forms and structure of the language rather indicate a later period." The reader is alternately tantalized by forms which appear younger than some of the corresponding forms in Chaucer, whilst by far the greater number indicate a much earlier period. Competent critics have supposed that the absence of French words may have proceeded from Orm's desire to render his work intelligible to the common people, who, even to the present day, can hardly be said to have adopted the French elements in our language. But this argument is by no means decisive; until a comparatively late period,

¹ Preface to the Ormulum p. lxxii.

the Saxon and the Norman-Saxon languages moved independently of each other. Who would believe that the following lines were written in "engliss of Kent," the high road to the Norman dominions of the kings of England, the county, of which the chief city is Canterbury, to which Chaucer's pilgrims wend?

Nou ich wille þet ye ywȳte hou hit is ywent
 þet þis boc is ywrite mid engliss of Kent.
 þis boc is ymad uor lewede men |
 Vor uader | and uor moder | and uor oþer ken |
 Ham uor to berge uram alle manyere zen |
 þet ine hare inwȳtte ne bleue no uoul wen.
 Huo ase god is his name yzed |
 þet þis boc made God him yeve þet bread
 Of angles of hevene and þerto his red
 And onderuonge his zaule huanne þet he is dȳad. Amen.

Ymende. þet þis boc is uolueld ine þe eue of þe holȳ apostles Symon an Judas | of ane broþer of þe choȳstre of saynt Austin of Canterberi | Ine þe yeare of oure lhordes beringe. 1340.¹ (This was written during the life time of Chaucer!!)

Until we have a local and chronological classification of Saxon MSS. or until the conclusion of the poem (which may probably throw some light upon this subject) shall have been discovered, we must rest satisfied with the opinion, that the Ormulum most probably belongs to the fourteenth century.

The question of the locality,² as well as of the date, of the MS., is not without its difficulties. Those who have paid attention to the dialect agree in

¹ Cædmon. ed. Thorpe. Preface, p. xii.

² "In the "Liber Vitæ" of the Church of Durham, published by the Surtees Society in 1841, among other benefactors of the 13th. century, at p. 48, appear the names of Orm and Walter consecutively. The fact may present no more than a remarkable coincidence, but the notice of it, when we know so little of the brothers, may not be thought irrelevant at least by those who claim for the Ormulum a Northumbrian origin. It should be added that the late Mr. Garnett expressed to the editor his opinion, after examining the original MS. in the B. M. that the entry of the names of Orm and Walter, as well as of others both before and after them, was in the handwriting of the monk who had the custody of the book, and that it was not earlier than A. D. 1300." Preface to the Ormulum p. lxxii.

assigning it to one of the Anglian¹ counties, but they vary as to the district. The late Mr. Garnett, who was familiar with its pages, was of opinion that "the Ormulum was written a hundred miles or upwards to the south of Durham, and considered Peterborough not an unlikely locality." Latham² classes it among "Northumbrian" productions. Guest, taking a lower range of limit, is "inclined to fix on some county north of Thames and south of Lincoln," and resting on the probability that the A. S. Chronicle, which contains the same permutation of *þ* as the Ormulum, was written by one of the monks of Peterborough, adds, "it is, by no means, unlikely, that Ormin lived in one of the neighbouring shires. The critics, who made him a native of the east of England, though they guessed in the dark, may not have guessed wrongly,"³ and says "The MS. may have been written at the close of the twelfth century."⁴

Dr. White, who, as Editor, has examined the whole MS. with more minuteness than his predecessors, cites in evidence of an Anglian origin, the preference for the simple instead of the complex and the close instead of the open vowels, e. g. *all*, *wharrfenn*, *seofenn*, *sefenn*, &c. for *eall*, *hweorfan*, *seofan*; he notices also the Scandinavianisms, e. g. *aſledd*, *brixle*, *hazherr*, *rowwst*, *scaldess*, *war*, &c. *at oferrdon*, *at hof*; the phrases *swa summ*, *aſſ occ aſſ*, the terminations — *leſſc* (?) and — *sunnd*, and *halff feorþe* (3½), which the West Saxons would have written *feorþe healf*. "If the above evidence be of value, considering the existing difficulties attending the local classification both of MSS. and of dialects, there would seem to be more than conjectural grounds for placing Ormin's hearers in some district on the East coast of England where the dialect would be influenced by their Northumbrian and East Anglian neighbours."⁵ Thus far all Dr. White's readers will concur with him, but when he adds,

¹ East Anglia (the land of the Angles) includes Norfolk, Suffolk, Cambridge, and part of Bedfordshire. The country was conquered by the Danes in 883; and it was not completely brought back under subjection to the English crown till after the accession of Athelstane in 925. Peterborough is in the county of Northampton, which formed part of the Kingdom of Mercia, said to have been founded by Crida, whose followers were Angles, A. D. 585.

² In "The English Language," *first Ed.* p. 76, Latham says, "the birthplace of the author of the Ormulum is undetermined."

³ History of English Rhythms, Vol. II. p. 209.

⁴ History of English Rhythms, Vol. II. p. 410.

⁵ Preface to the Ormulum, p. lxxvi. lxxviii.

"the locality of Peterborough would not on these grounds, be inadmissible," I think he goes too far south.

The famous Abbey of *Medeshamstede*, afterwards Burh, (Buruh, Burg) and now a bishop's see (Peterborough) is 83 miles from London, in the County of Northampton, on the old Hull and Lincoln mail-road. It enjoyed the privileges of a Vice-popedom or second Rome, so at least says the A. S. Chronicle and cites a charter A. D. 656, "þus," says king Wulfere in this document, "ic wille freon þis minstre. þet hit ne be underþed buton Rome ane. and hider ic wille þet we secan sce Petre. ealle þa þa to Rome na magen faren." ¹ The Abbey was plundered and destroyed by the Danes and after having lain "buried in its ruins for the space of ninety six years," it was rebuilt and richly endowed in the latter half of the tenth century. We have, moreover, evidence that the monks of Burg were of the order of St. Benedict,² but the brothers Orm and Walter had "takenn an reghellboc to follghenn, swa summ Sannt Awwstin sette." D. 10. In the earlier part of the Chronicle, the name of St. Augustine is frequently mentioned; in the last 80 years, in which Gibson follows exclusively the Peterborough Chronicle, it is perhaps not mentioned at all, but the writer mentions with complacency that the land was full of monks who lived after the rule of St. Benedict.³

If we compare the language of the Chronicle from A. D. 1071 to A. D. 1154

¹ *Chronicon Saxonicum*, ed. Gibson, Oxonii: 1692, p. 36. This charter is not genuine, nor is that of A. D. 963, p. 118, 119 (the Latin charter A. D. 972 is marked with an asterisk in Kemble's *Codex Diplomaticus*, No. DLXXV), but the privileges most probably existed. The MS. cited as *Laud* by Gibson (presented to the Bodleian by the Archbishop) and which alone furnishes the Text from A. D. 1071 to A. D. 1154, was doubtless written by the monks of Peterborough. I regret that I cannot consult Ingram's edition of the Chronicle.

² Dugdale, *Monasticon Anglicanum*. Ed. secunda &c. Londin.: 1682, p. 63—71, folio. Patrick in his Edition of Gunton's History of the Church of Peterburgh, London: 1686, folio, says, "In all probability the monks of this Church were brought under the rule of St. Benedict; when it was restored by King Edgar (972) and not till then," p. 246. And in an Indulgence, granted by Pope Innocent IV. (1250) in the seventh year of his Pontificate, allowing the Monks to cover their heads in time of Divine Service on account of the coldness of the place, we read, "Abbati Monasterii de Burgo Sancti Petri Ordinis Sancti Benedicti." Patrick, p. 161.

³ Eac þis land wæs swiðe afilld mid munecan. and þa leofodan heora lif æfter scs. Benedictus regule. A. D. 1086. We must not omit that many writers affirm the Benedictine order to have been brought into England by St. Augustine and his brethren, A. D. 596, others that it was but little known in England till King Edgar's time and never perfectly observed till after the Conquest.

with that of the Ormulum, we shall find little in support of the opinion that this poem was written by a monk of Peterborough, but much negative evidence against it. Mr. Guest's chief argument seems to rest upon the circumstance that in both works *t* is substituted for *þ*, whenever it follows a word that ends in *d* or *t*. He owns, however, that this change is, "in some few cases," to be met with in *Southern MSS.*¹ But we find the same change in Chaucer, it occurs three times in the first six pages of my copy. Tyrwhitt says, "Atte is a dissyllable it has been frequently corrupted into *at the*; but in Chaucer it may, and, I think, should almost every where be restored. See vers. 125, 3934, 4303, where some MSS. have preserved the true readings."²

Dr. White, speaking of the Ormulum, says, "there is also for the most part a simplicity in grammatical forms and in the construction of sentences. All these may fairly be considered as phenomena indicating a less artificial, and therefore more advanced, stage of the language."³ Among these phenomena he includes the genitives sing. *broþerr*, *faderr*, *moderr*, *hunngerr*; but these do not at all belong to the more advanced state of the language (i. e. in point of time), but are old instances of a law that prevailed before the separation of languages; masculines and feminines in *r* (vowel) lose their genitive sign in Sanscrit,⁴ Old German (*althochdeutsch*) gen. are *fatar*, *pruodar*, *muotar*; Middle German gen. *vater*, *bruoder*, *muoter*; Anglo-Saxon gen. *fäder*,⁵ *bróðhor*, *móðor*; Old Saxon gen. *fader*, *muoder*, *bróder*, as in the Ormulum. This simplicity of grammatical forms in the earlier stages of the language does not form the rule, but the exception. With reference to the other observations of Dr. White, I beg to offer the following remarks.

The preference for the simple instead of the complex, and for the close, instead of the open, vowels, can hardly be considered decisive in favour of an Anglian origin or as a sign of any peculiar dialect, but it is a general form of development of the later English languages.⁶ The use of *that* and *þa* for the

¹ History of English Rhythms, Vol. II. p. 193.

² Tyrwhitt's Chaucer, p. 197. Note on ver. 12542.

³ Preface to the Ormulum p. lxxiii.

⁴ Bopp, Krit. Gramm. der sanskrita sprache in kürzerer fassung, p. 70, 2^{te} Ausgabe. Berlin: 1845. Sanscrit words ending in a cons. reject flexional *s*, even in the Nomin. Bopp, p. 30.

⁵ Gen. *fáderes* (but seldom). This rule gives way to the intrusion of *s* in Chaucer.

⁶ Thus the name Eádweard, in the Charters of the eleventh Century, in Kemble's Cod. Dipl. is very often written *Eadwardus* in the Latin, and *Eáðward* in the Saxon, Charters. I do not

def. article and personal pronoun *they* is likewise no proof of a northern origin, but may also be attributed to the general breaking up of the Anglo-Saxon.

If the Ormulum were written by a monk of Peterborough, how can we account for the absence of the prefix *ge*, which only occurs once as a participial form, *gehaten*? whereas it is very frequently to be met with in the Peterborough Chronicle. In some few cases, in the Ormulum, *i* is substituted for *ge*, *imæne*, *istanedd*, *iwhillc*, *iwiss*.¹

Whence comes it that in the Chronicle we find no Scandinavianisms? If, as Tyrwhitt and Guest assume, the Ormulum were written in the twelfth century, and Peterborough "not inadmissible," we should expect as many Scandinavianisms in the one as in the other. If, as I think there can be no doubt, the Chronicle is older than the Ormulum, then we might expect to find more Scandinavianisms in the older work, inasmuch as it was written at a time less remote from the influence of the Danish sway. But we find none.

That the Chronicle, even in the Annals of the last century which it records, is older than the Ormulum, can hardly be doubted, if we consider the language of the two works. In the former the language is corrupt and the flexional forms confused, but the A. S. forms still exist (in the Ormulum the substantive flexions are almost as simple as in modern English); the prepositions, although exhibiting frequently a tendency to govern the accusative, mostly retain their A. S. character; the preposition *on* gives way, but very slowly, to the preposition *in*, which, at a very early stage of the A. S. language,² it had driven from the field (the preposition *in* occurs very frequently in the Ormulum); I doubt if the prep. *til*,³ is to be found in the Chronicle at all. These reasons seem to me conclusive as to priority of time.

recollect to have seen the name written Edward, although Gibson says, "Testem habemus *Edwardi* Confessoris Numisma, in quo Regis istius nomen *Edward* exaratur; cum tamen nominis origo et antiqua scriptio *Eadweard* postulent. Ejusdem numismatis pars adversa, in qua *Leofwine* scriptum conspicitur pro Leofwine, idem testatur." Chron. Sax. præfatio s. p.

¹ In Chaucer there are perhaps nearly a hundred participles with the prefix *y* (A. S. *ge*) e. g. *y-beried* &c.

² Die ältesten ags. denkmähler gebrauchen noch die præp. *in* (allmählig wird sie durch *on* — ahd. *ana* vertreten). Grimm, 2, 759.

³ *til* was most probably introduced by the Danes (see Grimm, 3, 257), but seems soon to have obtained a footing in the island; we find it = *to* in Chaucer, it is (as prep.) still very common in Scotch.

In fact, we may assert that the peculiarities of language (or dialect), characteristic of the Chronicle, are not to be found in the Ormulum, nor are those of the poem to be met with in the former work. I am decidedly of opinion that the Ormulum was not written by a monk of Peterborough and that the language in which it was written, belongs to a more northern district; but to which side of the Humber, I leave to abler judges to determine.¹

¹ It may, perhaps, not be uninteresting to compare Chaucer's imitation of a Northern Dialect of his time (supposed to be Yorkshire), although such imitations must be read with great caution. In the Reve's Tale (Tyrwhitt's Chaucer p. 30, 33. vv. 3919—4322) two "yonge poure scoleres" play a part:

Of o toun were they born, that highte Strother,
Fer in the North, I can not tellen where.

The reader must not expect a detailed account of the Plot; suffice it to say, that it is from Boccaccio: John highte that on, and Alein highte that other. I have given the Northern words and phrases in Italics.

John loquitur: Him *behoves* serve himself that has *na* swain
Or elles he is a fool, as clerkes sain.
Swa werkes ay the wanges in his hed:
And therefore *is I* come, and eke Alein,
To grind our corn and cary it *hame* agein.
I pray you spede us *henen* that ye may.

Alein loquitur: John, and wolt thou *swa*?
Then wol I be benethe by my croun,
And see how that the mele *falles* adoun
In til the trogh, that shall be my disport:
For, John, in faith I may ben of your sort;
I is as ill a miller as *is ye*.

John loquitur: Our hors is lost: Alein, for Goddes *banes*,
Step on thy feet: come *of*, man, al at *anes*.
Lay down thy swerd, and I shall min *alswa*
By Goddes *saule* he shal not scape us *bathe*.
Why ne had thou put the *capel* (?) in the *lathe* (?)

Now are we driven *til hething* and *til* scorne.
Alein loquitur: Lo *whilke* a complin is *ymell* hem alle.
Wha herkned ever *slike* a *ferly* thing?

And when this jape is *tald* another day.
I is thin *awen* clerk, so have I hele.
That was ymaked of thin owen mele
Which that I *halpe* my fader for to stele.

The resemblance between some of the words in this and the dialect of the Ormulum is striking, but not less so is the contrast, so that the dialects of the North must have differed considerably from each other.

CHAPTER III.

ORMULUM. THE DEDICATION, TEXT.

Nu, broþerr Wallterr, broþerr min affterr þe flæshess kinde;
 Annd broþerr min i Crisstenndom þurh fulluhht annd þurh trowwþe;
 Annd broþerr min i Godess hus ȝēt o þe þride wise,
 þurh þatt witt hafenn takenn ba an reghellboc to follghenn,
 Unnderr kanunnkess had annd lif, swa summ Sannt Awwstin sette; 5
 Icc hafe don swa summ þu badd, annd forþedd te þin wille,
 Icc hafe wennd inntill Ennglissh Goddspelless hallghe láre,
 Affterr þatt little witt tatt me min Drihhtin hafeþþ lenedd.
 þu þohhtesst tatt itt mihhte wel till mikell frame turnenn,
 ȝiff Ennglissh folkk, forr lufe off Crist, itt wollde ȝerne lernenn, 10
 Annd follghenn itt, annd fillenn itt wiþþ þohht, wiþþ word, wiþþ dede.
 Annd forrþi ȝerrndesst tu þatt icc þiss werre þe sholde wirrkenn;
 Annd icc itt hafe forþedd te, acc all þurh Cristess hellpe;
 Annd unnc birrþ baþe þannkenn Crist þatt itt iss brohht till ende.
 Icc hafe sammnedd o þiss boc þa Goddspelless neh alle, 15
 þatt sinndenn o þe messeboc inn all þe ȝer att messe.
 Annd aȝz affterr þe Goddspell stannt þatt tatt te Goddspell meneþþ,
 þatt mann birrþ spellenn to þe folc off þeggre sawle nede;
 Annd ȝētt tær tekenn mare inoh þu shallt tæronne findenn,
 Off þatt tatt Cristess hallghe þed birrþ trowwenn wel annd follghenn. 20
 Icc hafe sett her o þiss boc amang Goddspelless wordess,
 All þurh me sellfenn, manig word þe ríme swa to fillenn;
 Acc þu shallt findenn þatt min word, eggwhær þær itt iss ekedd,
 Maȝz hellpenn þa þatt redenn itt to sen annd tunnderrstanndenn;
 All þess te better hu þeggm birrþ þe Goddspell unnderrstanndenn. 25
 Annd forrþi trowwe icc þatt te birrþ wel þolenn mine wordess,
 Eggwhær þær þu shallt findenn hemm amang Goddspelless wordess.
 Forr whase mōt to læwedd folc larspell off Goddspell tellenn,
 He mōt wel ekenn manig word amang Goddspelless wordess.

ORMULUM. THE DEDICATION, TRANSLATION.

Now, brother Walter, brother mine, after nature of the flesh,
 And brother mine in Christendom by baptism and by faith,
 And brother mine in God's house yet on the third wise,
 For that we two have taken both one rule-book to follow
 In the Canon's rank and life e'en as Saint Austin ruled, 5
 I have done even as thou bad'st and furthered thee thy will,
 I have turned into English the Gospel's holy lore,
 After the little knowledge that to me my Lord hath lent.
 Thou thoughtest that it might full well to mickle profit turn
 If English folk for love of Christ it willingly would learn 10
 And follow it and practise it in thought, in word, in deed.
 And therefore yearn'dest thou that I this work for thee should work;
 And I have done it here for thee but all through Christ his help;
 And it befits us both thank Christ that it is brought to end.
 I have collected in this book the Gospels well nigh all, 15
 As they are in the mass-book in all the year for mass.
 And aye after the Gospel stands that which the Gospel meaneth,
 That we should preach unto the folk of their souls' need;
 And yet thereto eke more enough thou shalt yet find therein,
 Of that which Christ his holy flock should well believe and follow. 20
 I have here written in this book among the Gospel's words,
 All of myself, full many a word the metre so to fill;
 But thou shalt find that yet my word wherever it is eked,
 May help out him that readeth it to see and to understand;
 How all the better it them befits the Gospel to understand. 25
 Therefore, I trust, it thee befits to bear with all my words,
 Wherever thou shalt find of them among the Gospel's words.
 For whoso would to the lay folk the Gospel's doctrine preach,
 He must eke out full many a word among the Gospel's words.

Annd icc ne mihhte nohht min ferrs aȝȝ wiȝȝ Goddspelless wordess 30
 Wel fillenn all, annd all forrȝi sholde icc wel ofte nede
 Amang Goddspelless wordess don min word, min ferrs to fillenn.
 Annd te bitæche icc off ȝiss boc, heh wikenn alls itt semeȝȝ,
 All to ȝurhsekenn ille an ferrs, annd to ȝurhlokenn ofte
 ȝatt upponn all ȝiss boc ne be nan word ȝæn Cristess lare, 35
 Nan word tatt swiȝe wel ne be to trowwenn annd to follȝhenn.
 Witt shulenn tredenn unnderrfōt annd all ȝwerret ūt forrwerppenn
 ȝe dom off all ȝatt laȝe flocc ȝatt iss ȝurh niȝ forrblendedd,
 ȝatt tæleȝȝ ȝatt to lofenn iss, ȝurh niȝfull mōdignessee.
 ȝeȝȝ shulenn lætenn hæȝelig off unnkerr swinnē, lef broȝerr; 40
 Annd all ȝeȝȝ shulenn takenn itt onn unnitt annd onn idell;
 Acc nohht ȝurh skill, acc all ȝurh niȝ, annd all ȝurh ȝeȝȝre sinne.
 Annd unnc birrȝ biddenn Godd tatt he forrȝife hemm hēre sinne;
 Annd unnc birrȝ baȝe lofenn Godd off ȝatt itt wass bigunnenn,
 Annd ȝannkenn Godd tatt itt iss brohht till ende, ȝurh hiss hellpe; 45
 Forr itt maȝȝ hellpenn alle ȝa ȝatt bliȝelike itt herenn,
 Annd lufenn itt, annd follȝhenn itt wiȝȝ ȝohht, wiȝȝ word, wiȝȝ dede.
 Annd whase wilenn shall ȝiss boc efft oȝerr siȝe writenn,
 Himm bidde icc ȝatt hēt write rihht, swa summ ȝiss boc himm tæcheȝȝ,
 All ȝwerret ūt affterr ȝatt itt iss uppo ȝiss firrste bisne, 50
 Wiȝȝ all swille rīme alls her iss sett, wiȝȝ all se fele wordess;
 Annd tatt he loke wel ȝatt he an bocstaff write twigȝess,
 Eȝȝwhær ȝær itt uppo ȝiss boc iss writenn o ȝatt wise.
 Loke he well ȝatt hēt write swa, forr he ne maȝȝ nohht elless
 Onn Ennglissh writenn rihht te word, ȝatt wite he wel to soȝe. 55
 Annd ȝiff mann wile witenn whi icc hafe don ȝiss dede,
 Whi icc till Ennglissh hafe wennd Goddspelless hallȝhe lare;
 Icc hafe itt don forrȝi ȝatt all Crisstene follkess berrhless
 Iss lang uppo ȝatt an, ȝatt teȝȝ Goddspelless hallȝhe lare
 Wiȝȝ fulle mahhte follȝhe rihht ȝurh ȝohht, ȝurh word, ȝurh dede. 60
 Forr all ȝatt æfre onn erȝe iss ned Crisstene folle to follȝhenn
 I trowwȝe, i dede, all tæcheȝȝ hemm Goddspelless hallȝhe lare.
 Annd forrȝi whase lerneȝȝ itt annd follȝheȝȝ itt wiȝȝ dede,

But I could not in this my verse aye with the Gospel's words 30
 Well fill up all, and all for that I should full often need
 Among the Gospel's words to put my word, my verse to fill.
 And thee entrust I of this book, high office though it seemeth,
 All to examine every verse and to look through it often
 That here in all this book there be no word 'gainst Christ his lore; 35
 No word that it be not full sooth for to believe and follow.
 We two should tread under our foot and all out from us cast
 The doom of all that loathsome flock that is with envy blinded,
 That blameth what is to be praised through envious moodiness.
 For they will judge all scornfully our labour, brother dear; 40
 And all they will consider it as useless and as idle;
 But not through skill, but all through hate, and all through their sins.
 And it befits us pray to God that he forgive their sins;
 And it befits us both praise God for that it was begun,
 And to thank God that it is brought to end, all through his help; 45
 For it can surely help all those that blithely it hear,
 And love it and will follow it in thought, in word, in deed.
 And whoso shall wish this my book another time to write,
 I pray him that he write it right e'en as this book him teacheth,
 All throughout, just as it here is in this first example, 50
 With all such metre as here is set with just so many words;
 And that he look well to't that he write every letter twice,
 Wherever it in this my book is written on that wise.
 Let him take care to write it so or else he never will
 In English write the word quite right that wit he well, for sooth. 55
 And if a man will know for why I thus have done this deed,
 Why I to English here have turn'd the Gospel's holy lore;
 I have it done for this, that all the Christian folk's salvation
 Is long of that alone, that they the Gospel's holy lore
 With all their might may follow right in thought, in word, in deed. 60
 For all that e'er on earth is need for Christian folks to follow
 In truth, in deed, all teacheth them the Gospel's holy lore.
 And therefore whoso learneth it and followeth it in deed,

He shall onn ende wurrþi ben þurh Godd to wurrþenn borrgheñn.
 Annd tærfore hafe icc turnedd itt inntill Ennglisshe spæche, 65
 Forr þatt I wollde bliþelig þatt all Ennglisshe lede
 Wipþ ære sholde lisstenn itt wipþ herrte sholde itt trowwenn,
 Wipþ tunge sholde spellenn itt wipþ dede sholde itt follghenn,
 To winnenn unnderr Crisstenndom att God soþ sawle berrhless.
 Annd gif þegz wilenn herenn itt annd follghenn itt wipþ dede, 70
 Icc hafe hemm hollpenn unnderr Crist to winnenn þeggre berrhless.
 Annd I shall hafenn forr min swinne god læn att God onn ennde,
 gif þatt I, forr þe lufe off Godd annd forr þe mede off heffne,
 Hemm hafe itt inntill Ennglisshe wennd forr þeggre sawle nede.
 Annd gif þegz all forrwerppenn itt, itt turneþþ hemm till sinne, 75
 Annd I shall hafenn addledd me þe Laferd Cristess are,
 þurh þatt icc hafe hemm wrohht tiss boc to þeggre sawle nede,
 þohh þatt tegz all forrwerppenn itt þurh þeggre modignesse.

Goddspell onn Ennglisshe nemmedd iss god word, annd god tiþennde,
 God errnde, forrþi þatt itt wass þurh hallzhe Goddspellwrihhtess 80
 All wrohht annd writenn uppo boc off Cristess firste come,
 Off hu soþ Godd wass wurrþenn mann forr all mannkinn nede,
 Annd off þatt mannkinn þurh hiss dæþ wass lesedd út off helle,
 Annd off þatt he wisslike ras þe þridde dagz off dæþe,
 Annd off þatt he wisslike stah þa siþþenn upp till heffne, 85
 Annd off þatt he shall cumenn eft to demenn alle þede,
 Annd forr to zeldenn iwhillec mann affterr hiss aghenn dede.
 Off all þiss god uss brinngeþþ word annd errnde annd god tiþennde
 Goddspell, annd forrþi mazg itt wel god errnde ben zehatenn.
 Forr mann mazg uppo Goddspellboc godnessess findenn seffne 90
 þatt ure Laferd Jesu Crist uss hafeþþ don onn erþe
 þurh þatt he comm to manne, annd þurh þatt he warþ mann onn erþe.

Forr an godnesse uss hafeþþ don þe Laferd Crist onn erþe,
 þurh þatt he comm to wurrþenn mann forr all mannkinn nede.
 Operr godnesse uss hafeþþ don þe Laferd Crist onn erþe, 95

He shall at th'end be worthy found through God's grace to be saved.
 And therefore have I turned it into the English speech, 65
 For that I would right blithely have all the English people
 With their ears listen unto it, with their hearts it believe,
 With their tongues preach it zealously, and follow it with deeds,
 Here under Christendom to win of God sooth soul's salvation.
 And if they listen unto it and follow it with deeds, 70
 I have them holpen under Christ to win their soul's salvation
 And I shall for my labour have good meed of God at last,
 If that I, for the love of God and for the meed of Heav'n,
 For them have it to English turn'd for their soul's needs.
 And if they should reject it all it will become their sin, 75
 And I shall have gain'd for myself the Lord Christ his grace,
 For that I wrought for them this book to their soul's needs,
 Though that they should reject it all through sinful moodiness.

Gospel in English named is good tidings and good word,
 Good message too, because it was by holy Gospel writers 80
 All wrought and written in the book how Christ first came on earth,
 How that, sooth God, he was made man for the needs of all mankind,
 And how that mankind through his death was loosed out of hell,
 And how that he for certain rose the third day up from death,
 And how that he for certain then ascended into heav'n, 85
 And how that he shall come again for to judge all mankind,
 And for to give to every man, after his own deeds.
 Of all this good us bringeth word, message and tidings good
 The Gospel, therefore it may well good message be proclaimed.
 For we can in the Gospel-book goodnesses seven find 90
 That our Lord Jesus Christ hath done to us on earth
 In that he came among mankind and man became on earth.

For one goodness to us hath done the Lord Christ on earth,
 That he did here become a man for the needs of all mankind.
 An other good to us hath done the Lord Christ on earth, 95

þurh þatt he wass i flumm Jordan fullhtnedd for ure nede;
 Forr þatt he wollde uss waterrkinn till ure fulluhht hallghenn,
 þurh þatt he wollde ben himm self onn erþe i waterr fullhtnedd.
 þe þridde god uss hafeþþ don þe Laferrd Crist onn erþe,
 þurh þatt he ȝaff hiss aȝhenn lif wiþþ all hiss fulle wille, 100
 To þolenn dæþþ o rodetre sacclæs wiþþutenn wrihhte,
 To lesenn mannkinn þurh hiss dæþ ūt off þe defless walde.
 þe ferþe god uss hafeþþ don þe Laferrd Crist onn erþe,
 þurh þatt hiss hallȝhe sawle stah fra rode dun till helle,
 To tākenn ūt off helle wa þa gode sawless alle, 105
 þatt haffdenn cwemmd himm i þiss lif þurh soþ unnshapignesse.
 þe fifte god uss hafeþþ don þe Laferrd Crist onn erþe,
 þurh þatt he ras forr ure god þe þridde dagȝ off dæþe,
 Annd lēt te posstless sen himm wel inn hiss mennisske kinde;
 Forr þatt he wollde fesstnenn swa soþ trowwþe i þegȝre bresstess 110
 Off þatt he, wiss to fulle soþ, wass risenn upp off dæþe,
 Annd i þatt illke flæsh þatt wass forr uss o rode naggledde;
 Forr þatt he wollde fesstnenn wel þiss trowwþe i þegȝre bresstess,
 He lēt te posstless sen himm wel well ofte siþe onn erþe,
 Wiþþinnenn dagȝess fowwerrtig fra þatt he ras off dæþe. 115
 þe sexte god uss hafeþþ don þe Laferrd Crist onn erþe,
 þurh þatt he stah forr ure god upp inntill heffness blisse,
 Annd sennde siþþenn Haliz Gast till hise Lerninngcnihhtess,
 To frofrenn annd to beldenn hemm to stanndenn ȝæn þe defell,
 To gifenn hemm god witt inoh off all hiss hallȝhe lare, 120
 To gifenn hemm god lusst, god mahht, to þolenn alle wawenn,
 All forr þe lufe off Godd, annd nohht forr erþlig loff to winnenn.
 þe seffnde god uss shall ȝētt don þe Laferrd Crist onn ennde,
 þurh þatt he shall o Domess dagȝ uss gifenn heffness blisse,
 ȝiff þatt we shulenn wurrþi ben to findenn Godess are. 125

þuss hafeþþ ure Laferrd Crist uss don godnessess seffne,
 þurh þatt tatt he to manne comm to wurrþenn mann onn erþe.
 Annd o þatt hallȝhe boc þatt iss Apokalypsis nemmedd

That he was there in Jordan stream baptised for our needs ;
 For he would for us waterkind to baptism consecrate,
 By this, that he would be himself baptised on earth in water.
 And the third good to us hath done the Lord Christ on earth,
 For that he gave up his own life with all his own full will, 100
 To suffer death on the rood tree guiltless and without sin,
 To loose all mankind through his death out of the devil's pow'r.
 And the fourth good to us hath done the Lord Christ on earth,
 For that his holy soul went down from the roodtree to hell,
 Out of hell's torments for to take the good souls all, 105
 That him had served in this life by their sooth guiltlessness.
 And the fifth good to us hath done the Lord Christ on earth,
 For that he rose up for our good on the third day from death,
 And let the Apostles see him well in his human nature ;
 Because he would establish so sooth faith in all their breasts 110
 That he, for certain, to full sooth was risen up from death,
 And in that same flesh that he was for us nailed to the rood ;
 Because he would establish well this faith in all their breasts,
 He let the Apostles see him well full often since on earth,
 Within the space of forty days that he rose up from death. 115
 And the sixth good to us hath done the Lord Christ on earth,
 For that he rose up for our good into the bliss of heav'n,
 And sent from thence the Holy Ghost unto his disciples,
 To comfort them, to bolden them to stand against the devil,
 To give them knowledge good enough of all his holy lore, 120
 To give them good will and good pow'r for to endure all woes,
 All for the love of God and not for to win earthly praise.
 And the seventh good to us shall do the Lord Christ at the end,
 Because he will on Doom's Day give to us heaven's bliss,
 If that we shall be found to be worthy the grace of God. 125

Thus hath our Lord Jesus Christ done us goodnesses seven,
 In that he came among mankind to be a man on earth.
 And in that holy book that is Apocalypsis named

Uss wrát te posstell Sannt Johan, þurh Haliz Gastess lare,
 þatt he sahh upp inn heffne an boc bisett wiþþ seffne innseggless, 130
 Annd sperrd swa swiþe wel þatt itt ne mihhte nan wihht oppnenn
 Wiþþutenn Godess hallzhe Lamb þatt he sahh ec inn heffne.
 Annd þurh þa seffne innseggless wass rihht swiþe wel bitacnedd
 þatt sefennfalld godleggþ þatt Crist uss dide þurh hiss come ;
 Annd tatt nan wihht ne mihhte nohht oppnenn þa seffne innseggless 135
 Wiþþutenn Godess Lamb, þatt comm, forr þatt itt sholde tacnenn
 þatt nan wihht, nan enngell, nan mann, ne naness kinness shaffte,
 Ne mihhte þurh himm sellfenn þa seffne godnessess shæwenn
 O mannkinn, swa þatt itt mannkinn off helle mihhte lesenn,
 Ne gifenn mannkinn lusst, ne mahht, to winnenn heffness blisse. 140

Annd all all swa se Godess Lamb all þurh hiss aghenn mahhte
 Lihhtlike mihhte annd wel inoh þa seffne innseggless oppnenn,
 All swa þe Laferrd Jesu Crist all þurh hiss aghenn mahhte,
 Wiþþ Faderr annd wiþþ Haliz Gast an Godd annd all an kinde,
 All swa rihht he lihhtlike inoh annd wel wiþþ alle mihhte 145
 O mannkinn þurh himm sellfenn þa seffne godnessess shæwenn,
 Swa þatt he mannkinn wel inoh off helle mihhte lesenn ;
 Annd gifen mannkinn lufe annd lusst, annd mahht annd witt annd wille,
 To stanndenn inn to cwemenn Godd, to winenn heffness blisse.
 Annd forr þatt haliz Goddspellboc all þiss godnesse uss shæweþþ ; 150
 Thiss sefennfalld godleggþ þatt Crist uss dide þurh hiss are,
 Forrþi birrþ all Crisstene folc Goddspelless lare follghenn.
 Annd tærfore hafe icc turredd itt inntill Ennglisshe spæche,
 Forr þatt I wolde blipelig þatt all Ennglisshe lede
 Wiþþ ære sholde lisstenn itt wiþþ herrte sholde itt trowwenn, 155
 Wiþþ tunge sholde spellenn itt, wiþþ dede sholde itt follghenn,
 To winnenn unnderr Crisstenndom att Crist soþ sawle berrhless.
 Annd Godd Allmahhtiz gife uss mahht annd lusst annd witt annd wille
 To follghenn þiss Ennglisshe boc þatt all iss haliz lare,
 Swa þatt we motenn wurrþi ben to brukenn heffness blisse. 160
 Am(æn) Am(æn) Am(æn).

The Apostle Saint John wrote to us	through the Holy Ghost his lore,	
That he saw up in heaven a book	all seal'd with seven seals,	130
And closed so fast and well that it	none could be found to open,	
Except alone God's Holy Lamb	that he saw eke in heaven.	
And by those seven seals it was	right truly well betoken'd	
The sevenfold good that Jesu Christ	did to us by his coming.	
And that no man was found, who could	open those seven seals	135
Except God's Lamb alone, that was	that it should well betoken	
That no being, nor angel, man,	nor any kind of creature,	
Was able, through himself alone,	that sevenfold good to shew	
To mankind, so that it mankind	out of hell-power could loose,	
Nor give mankind good will, or might	to gain the bliss of heav'n.	140

And as the Lamb of God alone all through his own power
Easily could and well enough the seven seals there open,
Ev'n so the Lord Jesus Christ all through his own power,
With Father and with Holy Ghost one God and all one nature,
Ev'n so he easily enough and all through his own power 145
To mankind through himself alone the sevenfold good could shew,
So that he mankind well enough out of hell-pow'r could loose,
And give mankind both longing love, and power, knowledge, will,
To persevere in pleasing God to gain the bliss of heav'n.
And as the Holy Gospel-Book this goodness sheweth us, 150
This sevenfold good that Jesu Christ did to us through his grace,
Therefore 't befits all Christian folk follow the Gospel's lore,
And therefore have I turned it into the English speech,
For that I would right blithely have all the English people
With their ears listen unto it, with their hearts it believe, 155
With their tongues preach it zealously, and follow it with deeds,
Here under Christendom to win of Christ sooth soul's salvation.
And God Almighty give us pow'r and knowledge, love and will
To follow well this English book that all is holy lore,
So that we all may worthy be to enjoy the bliss of heav'n. 160
Amen Amen Amen.

Icc þatt tiss Ennglissh hafe sett Ennglisshe menn to lare,
 Icc wass þær þær I cristnedd wass Ormin bi name nemmedd.
 Annd icc Ormin full innwarrdlig wiþþ muþ annd ec wiþþ herrte
 Her bidde þa Cristene menn þatt herenn operr réden
 þiss boc, hemm bidde icc her þatt tegg forr me þiss bede biddenn, 165
 þatt broþerr þatt tiss Ennglissh writt allræresst wrátt annd wrohhte,
 þatt broþerr forr hiss swinnc to læn soþ blisse mōte findenn. Am(æn).

CHAPTER IV.

W O R D - L O R E.

INDEF. ARTICLE. The substantive appears much more frequently without the article, when, in Chaucer or in modern English; ¹ the indefinite or the definite article would be prefixed; the indef. art., when used, presents no difficulty; its forms are interesting as a proof of the transitional state of the language.

(A. S. I do not notice the indef. art. till late in A. S. Chron. A. D. 1086 an man, A. D. 1096 an selcuð steorra, A. D. 1114 an munec mid him, Warner wæs gehaten.)

Nom. An preost wass onn Herodess dagg, 109. An wennchell þatt iss Jesu Crist, 3356. a mikell here off ennglepeod wass cumen út off heoffne, 3371.

Acc. annd haffde an duhhtig wif, 113. forr þatt he wolde nohht onn ane wise gilltenn, 3110. off ænne mann,² 9197. ge shulenn findenn ænne child, 3364. annd itt iss in a cribbe leggd, 3366. annd leggde himm inn an cribbe, 3321. wiþþ clutess inn ann cribbe, 3327. We find even: *An new king* forr to sekenn, 7149.

Gen. inn aness weress hewe, 2172. inn an manness like, 5813. in aness cullfress like, 10677. wass inn ann kalfess like, 5851. þurh an kingess waggn,

¹ In these cases a reference to A. S. prose writings, particularly the A. S. Gospels, often strikingly illustrates Orm's phraseology.

² Dr. White calls this the genitive, I assume that the prepositions govern the acc. I find in the A. S. Chronicle, "He com first to þone king. A. D. 1125. and wæran under-fangen of þone Pape. A. D. 1125.

I, that this English here have set for Englishmen to learn,
 I was there, where I christen'd was, Ormin by name nam'd.
 And I Ormin full inwardly with mouþ and eke with heart
 Here pray that all those Christian men that either hear or read
 This book, I pray them here that they for me this pray'r will pray, 165
 That brother that this English book first of all wrote and wrought,
 That brother, for his labour's meed the bliss of heav'n may find. Amen.

5912. an kinness neddre iss vipera gehatenn, 9759. an operr kinness lif, 7519.
 off aness kinness neddress, 17410. We find these forms in *nan*, *na* (ne an, ne a);
 gen. *naness*, *nan*; acc. *nænne*, *nan*, *na*.

DEF. ARTICLE is invariable; *nom.* and *acc.* require no proof; *gen.* affterr þe flæsshess kinde; *dat.* ? þe blinde gaff he wel to sen, 15498.¹ We frequently find *patt* and *þa* (plur.) employed in this sense (A. S.), wærenn alle þe prestess off twezgenn prestess annd tatt an wass nemmedd Eleazar annd Ytamar wass he þatt operr² nemmedd, 483—6. þatt Herode king lēt slæn þa little barrness, 8040. þatt sloh þe little barrness, 19588.

SUBSTANTIVE. The most remarkable substantives are those which end in — *leȝȝc*³ and — *nesse*; the former are indeclinable, or have but one form for *nom.* and *acc.* sing.; the latter are declined like the other substantives — *nesse*, gen. and plur. — *nessess*. That these substantives occur more frequently in the

¹ Such examples must soon have destroyed all feeling for the dative. Compare: and iæf hine bone eorlðom. A. S. Chronicle A. D. 1127.

² Of which the eldest sone highte Algarsif, That other was ycleped Camballo. Chaucer C. T. 10345. God yeue him þet bread of angles of heuene; "enngliss of Kent" of the year 1340. See p. 8.

³ Is — *leȝȝc* in our poem to be considered as a Scandinavianism or A. Saxonism? See Grimm 2, 503 and compare the examples in Rask's Icelandic Grammar (translated by Dasent, London and Frankfort: 1843), p. 156.

acc. arises from their signification, which is more adapted to express the obj. relations than the subject. The advantages of two such forms for the metre, the one for the cesura, and the other for the feminine *e*, for the conclusion of the long verse, are obvious and Orm has unsparingly availed himself of them. In the same verse one forms the cesura, the other the conclusion,

Giff þatt tu follzhesst soþmeoclezzc annd soþ unnshapiznesse, 1170. Compare meoclezzc, meocnesse; clænnlezzc, clænnesse; rihhtwislezzc, rihhtwisnesse. I believe we may assume but one declension for all genders; nom. acc. —; gen. and plur. — *ess*. Feminine nouns still occasionally resist the intrusion of gen. — *ess*, but even sawle, although frequently gen., occasionally assumes the form sawless. I need hardly observe that when the subst. terminates in *e*, only *ss* is added. The gen. plur. rarely omits the *ss*. The following peculiarities and anomalies seem worthy of notice; including those forms which assume or retain *e*, in the accusative, dative? or after a preposition. Subst. in *f* retain *f* under all circumstances, *bocstaff*, plur. *bocstafess*. Compare the subst. in *eo* with A. S. and Old German (*althochdeutsch*): annd bughenn himm o *cnewwe*, 6627. nom. plur. *cnes*, acc. annd fellenn dun o *cnewwess* (compare A. S. strong neut. *cnēow*, gen. *cnēowes*) *ficre. treo*, gen. *treowwess*, plur. *treos. tres, trewwess*. Old German (*althochdeutsch*) *chnēo*, *chnewes*; *treo*, *trewes*.

Subst. which end in *ell*,¹ *enn*, *err*, lose the *e* before the *n*: *dækenn*, plur. *dæcness*; *deofell*, *defell*, gen. and plur. *deofless*, *defless*. *dohhtress* (the sing. doubtless *dohhterr*, is imperfect in the MS., 19833), *enngell. wasstme* elides *e* also sing.

Exc. allderrmann, plur. *allderrmenn*, *Ellderrnemanness*, 1213. gen.? or comp.? *asse*, inn *asse cribbe*, 3711. *bærn*, nom. plur. *barness n.*? gen. acc., þatt wærenn Noþess *bærn*, 6808. i min *bedd*, 2970. þær þegz o *bedde slepptenn*, 6495. *bennche* acc. *bennkess. blettcinng, blettsinng, blettsinze*, occurs acc. perhaps only three times, and is spelt differently each time. *boc*, gen. plur. *bokess*. o *bok*, o *boke*; once with *inn*, bilapped inn all þat *boc*, 14268. *bodiz* takes no flexion, þin *bodiz mahhte*, 5005. þurh þin *bodiz dede*, 5011. *dede*, alle clene *dedess*, 1595. annd tohh sahh he þe Laferrd Crist don miccle mare *dede þann*

¹ Strong masc. A. S. formed with — *l*, — *m*, — *n*, — *r*, — *ing*, — *els* (recels A. S. *reccless*, *reccless*. Orm) and several other formations elide the formative vowel, but not invariably; see Grimm 1, 639.

aniz mann, 12418. *broþerr*, plur. *breþre*, gen. *hiss aghenn broþerr wif*, 19601. *child*, gen. — ess, plur. *childre*, *wiþþ child*, *wiþþ childe*. *dagȝ*, gen. and plur. *daghess*, *dagȝess*. *deor*, *der*, plur. *deor*, *der*, *deoress* (Engl. only *deer*). Crist, all *enngleþeode* king, 3904. *eȝhe*, plur. *eȝhne*, *ehne*, *ehhne*. *faderr*, indecl. till *þeȝȝre faderr* (gen. plur.) *herrte*, 186. *flod*, uppo *flode*. *fot*, plur. *fet*, *unnderr-fot*, D. 73. *annd tredenn himm wiþþ fote*. forr *gillt*, *gillte*. forr *god*, *gode*. *godd*¹ may be plural in the following verse, *annd hæþenn godd forrwerpe annd lefe on an Allmahhtiz Godd*, 4392. as in Old German *abgot* is sometimes neuter and indeclinable in the plural. o *rihht hallf*, 144. *com dun o Godess hallfe*, 624. o *twegȝenn hallfe*, 5125. *follc*, gen. *follkess*; forr *alle follke nede*, 5293. *freond*, n. acc., plur. n. d. acc. *freondess*, gen. plur. *king*, gen. and plur. *kingess*; forr *Criste iss allre kinge king*, 3588. *le* (lion), gen. *leness*, *leoness*, *leuness*. *leode*, *lede*, *led*, sing. and plur. *loff*, *lof*, *Drihhtin to lofe*² *annd wurrþe* (this phrase occurs several times, the *e* cannot be used for the sake of the metre). *mahht*, plur. — ess, gen. *allre mahhte moderr*, 4977. *allre mahhte rote*,³ 4976. *mann*, gen. — ess, plur. *menn*; gen. plur. *biforenn menness eȝhne*, 386. *biforenn fra*, to, *manne*. *moderr*, indecl. *inn hiss moderr wambé*, 168. *moneþþ*, indecl. *nede* (ned), sing. plur. ? *sand*, uppo *þe drigȝe sandess*,⁴ 14805. *sawle*, plur. — ss; gen. of *þeȝȝre sawle nede*, D. 36. *off ure sawle nede*, 244. *off ȝure sawless*⁵ *nede*, 254. *forrleoseþ sawless soþe lihht*, 6588. *scribe*, *wæren scribe ȝehaten* (Lat. plur.), 7215. *shaffte*, *shafftess*; gen. plur. *shaffte*, forr *ȝho iss allre shaffte cwen*, 2159. *i shafftess onnlicnesse*, 19444. *annd i þa fowwre shafftess niss*, 17541 (the form *shopte* seems only to occur gen. plur.). gen. sing. *shepess*, plur.

¹ See Graff's Althochdeutscher Sprachschatz IV, p. 149. A. S. *god* (the true God), plur. *godas*; *god* (the false god), plur. *godu*. Grimm, 3, 348.

² These examples of *e* final will suffice. Compare A. S. *niht*, acc. and *nihte*, acc. Rask, p. 42; *hand*, fem. A. S. has sometimes gen. *hand* for *hande*. Grimm, 1, 647.

³ This word *rote* (dissyllable) has sadly puzzled Mr. Guest, in his observations on Chaucer. In the lines "Whanne that April with his shoures sote, the droughte of March hath perced to the rote, C. T. 1, he says that rote is a dissyllable, which it certainly is, and that *e* final is *dative*, which it certainly is not; as Gesenius (de ling. Chauc. p. 46) has shewn: rote occurs in Chaucer in several verses, as *nom*.

⁴ *swa swa sand sæ*. A. S. And Joseph gathered corn as the sand of the sea. Genesis, XLI, 49. I am not sure that *sands*, plur. is to be found in the Bible.

⁵ i. e. *fem.* substant. take — ss. *Annd sawwle iss Drihhtinlic i þatt tatt ȝho ne deȝeþþ nohht*, 9679.

shep. *slæp*, o slæpe (asleep), 8352. þurh slæpess bandess, 2971. plur. Cristess swete slæpess, 7043. *stih*,¹ plur. stighess. *þing*,² gen. and plur. — ess, — e; acc God þatt alle þinge seþ, 13664. *wa*, *wagȝ*, plur. *wawenn*.³ *widdwe*, *widewe*; *widdwe lif*, 7669. *wifmann*, *wimmann*, gen. sing. *wimmaness*, plur. *wifmenn*, *wimmenn*. *winnterr*, indecl. ann hundredd winnterr. *word*, plur. *wordess*. *ȝer*, gen. — ess; *plural forms*: annd follȝheþþ childess ȝæress, 8050. off tweȝȝenn ȝeress elde, 8020. annd Crist wass o þa fowwre ȝer, 9493.

CHAUCER. The article, although more frequently employed than in the Ormulum, is still occasionally omitted, where we should now use it: That on a day came riding fro river, 6466. by þiss hallf flumm Jordan, Orm. 10626. In some cases the influence of the French is clearly perceptible: Which that men clepe the heven, 4611. The norice of digestion, the slepe, 10661.

The gen. *fadres*, mothers (*modres*) are frequent; in one phrase: by my fader kin, 13937. the old form is retained. Jesus heven king, 6763. Drihtin, heoffness king, Orm. 3516. *irreg. plur.*: *man*, plur. men. *woman*, plur. women, *wimmen*. *brother*, plur. brethren. *suster*, plur. sustren. *doughter*, plur. dough-tren. *child*, *childe*, plur. children. *foot*, *fote*, plur. feet. *tooth*, plur. teeth. *goos*, *gees*. *cow*, plur. kine. *plur.* oxen; eyen; been and bees; shoon and shoos; tone, toos (tiptoon); fleen; *plur.* hors; *plur.* shepe, nete, swine; this day fifty wekes, 1852. *yere*⁴ (after numerals) is generally indecl., but I find: many hundred yeres ago, 6445. after other adj. *yeres* is frequent. Are foot (measure), pound, winter (?), night &c. (she was sevennight old, 14879) invariable? The following deserve notice: The unlikely *elde* of me, 10054. he hadde a beres skin, cole-blake for *old* (rhyme), 2144. in twenty manere, 3328. that wered of yelwe goldes a gerlond, 1931. our eldres, 14204. for all his *strengthes* in his heres were, 14064. the nightesmare, 3485. I speke a wordes few, 12278. *Declension*

¹ The guttural *h* was therefore still pronounced.

² And with all lost thing of thy brother's which he hath lost. Deuteronomy, XXII, 3.

³ *ȝ* A. S. becomes *w*. This letter has caused sad confusion in English, in Chaucer (and A. S. Chronicle) we find *ȝ* = (j) *y* and *ȝ* = *w*. Compare *daȝe* and *day*; *faiȝn* and *faȝe* (A. S. *fægn*); in modern English, *say* and *saw*. Full of wise saws and modern instances. Sh. As you like it. II, 7.

⁴ "I have known, when he would have walked ten *mile* afoot," says Benedick, a *gentleman*. Sh. Much Ad. ab. No. II, 3. Mice and rats and such small deere, have been Tom's food for seven long *yeare*. Sh. K. Lear, III, 4.

of nouns in *f final*.¹ Lese my *lif*. so well was him on *live*, 5625. and art hir *lives* (gen. plur.) *leche*, 15524. for he was yet in memory and *live*, 2700. shope him to be a *lives* creature, 8779. to *wif*. thou darst not stonden by thy *wives* (gen. sing.) right, 13918. I am so *caitif*, 1554. two woeful wretches ben we, two *caitives*, that ben accombred of our owen *lives*, 1720. a *theft*, 3937. we were *theeves* strong, 12723. by your *leve*, 3914. but only his *beleve* (credo) can, 3456. (adj. forms) my *leve* brother, 1138. min hoste *lefe* and dere, 3501. my swete *lefe*, 3790. him had be *lever*, 3541. wel coude he peinten *lifly* that it wrought, 2089. I return now to the Ormulum.

ADJECTIVE. *Indef. form*. Sing. —; plur. — *e*. *Nom.* god mann, god lare, god word; sallt iss swiþe god, hu god itt wære. *dat.* annd ȝho wass hanndfesst *an god* mann, 2389. *acc.* annd I shall hafē god læn. *plur.* annd sinndenn unn-gode. opre gode preostess. *gen. plur.* annd gode menness herrtess. *dat. plur.* annd he wass Gode annd gode menn well swiþe lef annd dere, 8975. *acc. plur.* þatt wherrfedd² folc hemm hallt forr gode, 9721.

Def. form. þiss gode mann. *gen.* the gode manness bene. þatt gode winess drinnch. *dat.* all all swa summ þe gode mann iss cweme hiss gode macche. annd tise fowwre gode menn. þatt gode (nom. plur.) ȝeorrdenn, 3578. þatt illke mann, þatt hafeþþ *gode* wille, 3967. þatt illke mann þatt hafeþþ aȝȝ *god* wille, 3969. *Comp.* bettre,³ *sup.* bettst (off bettste). *alle, all*; alle blisse, 656. all ure blisse, 708. Forr Criste iss *allre*⁴ kinge king, annd *alle* shaffte Laferrd, 3589. Annd Preost off *alle* preostess ec annd Shippennd *allre* shaffte, 346. *allre* mæst, 2595. *allre* firrst, 11649. *aȝhenn*, occurs often, it is invariable; he slaþ hiss aȝhenn sawwle. *efenn*, efne annd smeþe weȝȝess.⁵ *haliȝ*, def. &c. hallȝhe. wel

¹ Compare this declension with A. S. the Ormulum, and *Heliand*. I consider it as one of the last lingering forms of flexion.

² Compare þatt læredd folc, 15876. þatt lærede folc, 7440.

³ Adv. wel (well), bettre; þe bett, bett annd bett; þess te bettre, A. S. þās þe betre. þe — the old instrum. Goth. þē. Isl. þei sæþissime pronuntiatuþ þí, quod raro scriptum invenitur, Müller Collectanea Anglo-Saxonica, Havn.: 1835, p. 94. Middle and modern German can only use instrum. when *des* precedes, desto baz: desto mehr. Ne bet ne wers, Chaucer, 3731.

⁴ Shal have a souper at youre aller cost, Chaucer, 801. was our aller cok, 825. alderfirst, 9492. *alderlast* and *alderlevest* (but not, I believe, in C. T.); with you mine *alder-lifest* sovereign. Sh. 2. Henry VI. I, 1.

⁵ i. e. the same elision as in subst. in — en.

annd wurrþlike *gemmede* (gemedd). in both cases, nom. plur. *heh*, plur. and def. *heghe*, comp. *hehhre*, sup. *heghesst*. *lah*, comp. *lahghre*, *lahre*, sup. *laghesst*. *lattice*, *lattst*, *lattste*, adj. and adv. *litell*, þatt little: littless whatt off elesæw, comp. *lasse*, sup. *læste*.¹ *mikell*, þatt miccle, plur. *miccle*; comp. *ma*, mare; sup. *mæst*, mast, maste; annd affterr þatt he wrohhte ma, 15496. annd gëtt he haffde suness ma, 8157. þohh wass ȝho² miccle lahre þann ure laffdiȝ Marge wass, 2664. *neh*, comp. *ner*, plur. *nerre*, sup. *nesst*, nest.³

CHAUCER. *e* final is no longer flexional, but either superfluous or metrical: the red hepe, the bitter tears, the fin corall, this gentil⁴ cok: with gret honour, the gret god, this grete wrong: a yonge man (Melibeus, i. e. prose); a yong wif: the first man, of the trewest and the beste wif. Two adj. with *s* plur. deli- tables, 11211. reales, 13777 (doubtless for the rhyme). *Comp.* and *sup.* There n'as no man that Theseus hath *derre*, 1450. and this day fifty wekes, *ferre* ne nere, 1852. *longe*, lenger, longer, lengest. *bad* (badder), werse, werst, worst. *utterest*, *upperest*, *overest*, hinderest (*innresst*, Orm.).⁵

ORM. *Numbers. Cardinal numbers.* An has the same forms as the indef. art.⁶ It is not always very easy to distinguish between them; of course á and án must express the numeral. The following deserves quoting, Swa þatt tegȝ baȝe (bodig

¹ Chaucer has: Since thilke day that they were children lite, 1195. thou yevest litel charge, 1286. both lesse and more. That is a sign of kissing at the leste, 3683. Compare Icelandic lítill-1, neut. *litt*. A. S. þæt he winemaga. on folce lýt. freonda hæfde. Cædmon, ed. Thorpe, p. 158, 31—33 (ed. Bouterwek, v. 2620).

² þam mycle má he scryt eow. A. S. Gospels. ed. Thorpe. Matt. VI, 30. *mo* occurs several times in Chaucer: A manciple and myself, there n'ere no mo, 546. In the verse, *As you have done mo*, 8915. Tyrwhitt proposes to read *me*, but I think that Gesenius is right in retaining *mo*, it suits better with the character of the patient Grisildis. In Shakspeare, Much Ad. ab. Noth. we read, in the first verse of the song: Sigh no *more*, ladies, sigh no *more*; but in the second: Sing no more ditties, sing no *mo*, II, 3. In the Oxford Bible, 1717 and perhaps later, we read: The children of Israel are *mo* and mightier than we. Ex. I, 9. Many a little makes a mickle, is still current as an *English* proverb. The forms in Chaucer are: *mochel* (muchel), *mo* and *more*, *mest*, *most*, *moste*. But evermore hir *moste* wonder was, 10513.

³ A. S. neah, nearre (near, nyr), nyhst (nehst), þæt nyhste. Chaucer, neighe (ner), nere, next. Better be far off, than — near be ne'er the near. Sh. Rich. II. V, 1. The English pos. is the old comp.; in *former*, it is the old *sup.* comp.

⁴ Remark the influence of the French.

⁵ A. S. yfemest, ytemest, innemest; English upmost, utmost (uttermost), inmost.

⁶ O, on, never, I think, *one* in Chaucer.

annd gast) geornenn an annd follghenn an wipþ wille, 5733. The A. S. forms are twēgen, masc., twā, fem., twā, neut.; in the Orm. twezzenn,¹ and *twa*, but the gender is no longer felt; twezzenn burghess (fem. in A. S.). *twa* cullfress, 7892. *but* in aness cullfress like, 10677. off twezzenn cullfre briddess, 7936. might refer to briddess (masc. A. S.). *twa* bukkess, 1326. It is not necessary to quote the other numbers.²

Ordinal numbers. Firrste, forrme, pridge, feorþe (ferþe, *half feorþe*), fifte, sexte, &c. are all definite (weak). Second, of course, is not used; Orm has always *otherr*, very frequently, like Chaucer, *thatt otherr*, plur. oþre. ohht off þe Faderr heffness king annd off hiss Sune baþe, annd off þatt Hallzhe Frofre Gast þatt cumeþþ off hemm *bezzenn*,³ 15091. *bezzenn*, *ba*, deserve particular notice.

¹ In the Bible, *two* before a substantive is used much as in modern English, but without a subst. and def. the translators seem to prefer *twain*. The one of the *twain*, 1. Sam. 18, 21. on them *twain*, 2. Kings 4, 33. they *twain* shall be one flesh, Mat. 19, 5. Notice also the following, with *twain* (wings) he covered his face, Isa. 6, 2. they cut the calf in *twain*, Jer. 34, 18. the veil of the temple was rent in *twain*, Mark. 15, 38. Chaucer has *twaine*, *twaine*, *twain*, *tway*, *tweye*, *twey*; a night or *twaine* (rhymes with *raïne*.) Troilus and Cressida III, 551. of children *twain*, 8526. shal tellen tales *tway* (rhymes with *way*), 794. *twey* (rhymes with *wey*), 1696.

² *Fif*: is invariable, or only takes *e*, wipþ fife weþhte off sillferr. Heliand has *ff*: but sie fiui, 104^o; thiui fiui, 2^o; girstin brod fiui, 87^o; the forms *ellif*, *elleuan*, *indecl.* and *ellif*, *decl.* are nearer *eleven* than A. S. *endleofan*. It is much to be lamented that this fine old poem is so little known in England. I know no work that reveals the peculiarities of the Saxon languages so strikingly; we find forms that still form the characteristics of the common (now vulgar) dialect of the English people, illustrated in this poem of the ninth century, for which we often seek an explanation in vain in the extant monuments of A. S. literature. Thus, to say nothing of the exuberance and absence of *h*, the interchange of *v* and *w* (those stumbling blocks of the Cockneys), we find *mahti*, 41¹⁶ &c. *vvirthi*, 56^o; *thriti*, 157^o; *sucoa* (for *sulica*), 24²⁴; *huikes*, for *huilikes*, 36¹⁵; (ecce jam Anglorum *such* et *which*, says Schmeller, whose recent death we, in common with all lovers of Old German literature, deplore). The English substantives (in the plural) in *f* follow the O. S. and not the A. S. form. Mr. Guest, who declares that the English make no difference of pronunciation between father and farther (on the stage?), would be delighted to find *thust* for *thurst*, 59²⁴; exactly as it is *generally* pronounced in England at the present day. When I find that these and many other peculiarities of language existed more than a thousand years ago, I cannot but be of opinion that, among the languages spoken in England, must have existed a dialect more resembling O. S. than A. S., or that the spoken and written languages differed very materially from each other.

³ The Gothic forms are *bái*, masc. (fem. *bôs*), *ba* neut. and a substantive form, *bajôþs*. If the singular nouns to which *bái* refers are *masc.* and *fem.*, the pron. adj. and part. take the plur. neuter: *ba framaldra vêsun* (Zacharias and Elisabet). Grimm, 4, 279, 280, gives several other examples (the Greek has *masc.*); the rule is observed in Old German, Heliand (but see Hel. 3⁶ and *sie* three times for *siu*, Grimm, 4, 281) and A. S. The rule is no longer strictly observed in the Ormu-

(A. S. *bégen*, masc., *bá*, fem., *bá*, neut.) þatt Zacharie, Godess preost, annd 3ho þatt wass hiss macche, he sezzde þatt tegg wærenn *ba*, 373. þatt time þatt tegg wærenn *ba* (viz. John the Baptist's father and mother), 745. þegg *ba* forrlurenn Paradys, 7511. In all these cases the persons are sing. masc. and fem. witt *ba* (viz. Orm and his brother Walter), D. 7. þegg *ba* (St. Andrew and his brother Simon). gitt *baþe* (þu annd þin macche, 6202). *baþe* occurs frequently as numeral (and conjunction) gaff hemm bletsinnge *baþe*, 7637. þurh þeggre *baþre* bisne, 2794. to gunnkerr *baþre* gode, 6183. *twinne* and *þrinne*¹ are the only other numbers that deserve notice. þatt *twinne* kinne genge, 6823. þatt wærenn Nopess *þrinne* bærn, 6808.

PRONOUNS. *Personal*. I. *Sing.* *icc*, i, i, i, *dat. acc.* me, *dual.* witt, *gen.* (unnkerr), *acc.* unnc, *plur.* we, *dat. acc.* uss. II. *þu*, *dat. acc.* þe, *dual.* gitt, *gen.* (gunnkerr). *dat. acc.* gunnc, *plur.* ge, *gen.* gure, *dat. acc.* guw. III. *masc.* he, *dat. acc.* himm, *fem.* 3ho, *dat. acc.* hire, *neut. itt. nom. acc. plur.* (for all genders). þegg, *gen.* þeggre, *dat. acc.* þeggm, hemm: þatt nowwþerr þeggre nohht ne lazz, 12872.

Chaucer. I, ik, ich, me; we, us. II. *Thou*, the (thee); ye, you. III. *he*, him; *she*, hire, here, her; *it*, plur. *they*, obli. hem.

ORM. *Possessive*. I. *min*, mi (arrt all i mine walde, 12010), plur. mine; *dual.* unnkerr.² ure, *sing.* and *plur.* II. *þin*, þi (azz affterr þine fére, 1251.) plur. pine; *dual.* gunnkerr. gure. III. *hiss*, plur. hise; hire *sing.* and *plur.*; heore, heöre, here, hère, also þeggre.

Chaucer's forms present no difficulty, except hir (= their). He has likewise, *oures*, *youres*, *hires*, *hirs*.³

SELF. A. S. swa him sylf bibead, swegles agend.⁴ Mr. Thorpe translates, "as had himself commanded *the* Lord of Heaven." I suppose the verbal transla-

hum. Tyrwhitt, in his Glossary, has the following remark. "In T. (Troilus and Cressida, by Chaucer) IV, 168. Ed. Ca. reads your bother love (the text reads *your brother love*), which might lead one to suspect, that *bother* was the ancient genitive case of *bothe*, as *aller* was of *alle*."

¹ That of the trine compas Lord and gide is, Chaucer, 15513. Chaucer has *eleven* and *enleven* (A. S. endlēofan), twelve, twelf (A. S. twelf, decl. twelfe; but Hel. tuelif, decl. tuelifi, *tuelibhi*) threttene, thritty and thridde.

² Fore *uncerra* saula hela and *uncerra* bearna. A. S. Charter (Wulfred, &c. A. D. 805—831) in Kemble's Cod. Dipl. No. ccxxvi.

³ *Hism*, *hern*, *ourn*, *yourn* are still occasionally heard (vulgar.).

⁴ Codex Exoniensis, ed. Thorpe, Lond.: 1842, p. 34.

tion would be, "as had *to them* (the glorious followers) himself commanded &c.," but Rask quotes from *Ælfr. N. T.* p. 33: and þá circlican þeawas him-sylf þær getæhte (himself, nom.). In the eleventh century the present form is not unfrequent; swa þæt an man þe him sylf aht wære, *A. S. Chron.* A. D. 1086. and; wolde cuman himsýlf æfter, *Chron.* A. D. 1087.

The Ormulum. (It is scarcely necessary to observe that *acc. pers. pron.* is used *refl.* as in Chaucer, Shakspeare and, occasionally, at present.) þe biscopp sellf, 1022. þe Faderr sellf, 10970. þurh Godd Allmahhtig sellfenn, 4131.

Myself. I me sellf, 12592. *Thyself.* þu þe sellf, 4162. þu cwennkesst i þe sellf, 1190. annd gif þu cwennkesst i þi sellf, 1288. þu skapesst firrst þe sellfenn, 4469.

*Himself.*¹ The Laferrd Godd himm sellf (nom.), 727. annd agg himm sellf, himm ane,² 1079. gifenn uss himm sellfenn, 3698. off himm sellfenn, 11942.

Herself. Annd gho wass hire sellf full wiss god widdwe, 8686. forr þatt gho wollde gifenn uss god bisne in hire sellfenn, 2638.

Yourselves. ge zuw sellfenn berenn me god wittness, 17952. till zuw sellfenn, 949.

Themselves. Forr alle samenn didenn an Crist sellf annd tegg hemm sellfenn, 17860. swa þatt tegg cunnenn ráþenn rihht-hemm sellfenn, 5515. bi þeggm sellfenn, 16853. all off hemm sellfenn, I, 74.

CHAUCER. In the selve moment, 2586. in the selve place, 11706. These phrases are placed here somewhat inappropriately, but they are interesting.

Chaucer writes the forms indifferently myself, I myselven, thyself, himself, himselve, himselve, nom.; he himselven, hireself, hireselve, hireselven; ourself, yourself, ye yourselven; hemself, ve, ven. *Remark,* Ye wot *yourself* (Palamon and Arcite), 1837.

Orm prefixes the accusative of the personal pronoun to *self*, with one remarkable exception, *i þi sellf*. Whence arises the extraordinary confusion in modern English? To simplify the question, we may reject *itself*, as a compara-

¹ *Itt self* is scarcely to be expected, as Orm uses *himm self* with reference to *ger*. Annd ille an *ger* himm self iss all o fowwre dales dæledd, 11253. Chaucer: Lo eche thing that is oned in himselve Is more strong than when it is yscatered, 7551.

² *Ane* is doubtless a weakened form from *anum*. Thus of two MSS. of A. S. Proverbs one reads, olæce þonne gode *anum*, and the other, *ane*, Müller Collect. Anglo-Sax. p. 44, 45.

tively modern formation, after the masc. and fem. forms were fixed; the English *his self* only exists as a vulgarism. It seems to me that *himself*, which has evidently played the greatest part in this medley, may be traced to a misunderstood A.S. form:

And *him selfa* sceaf reaf of lîce, Cædmon, p. 94, 20. Grimm's explanation¹ is, that *self* often shifts from the oblique into the nominative.

Myself and thyself are not so easily explained; we must, however, bear in mind that the former is more frequently pronounced *mēself*, and that the Old Saxon forms for the pers. pron. acc. are *mi* and *thi*. How can we account for the phrase *i þi sellf*, except upon the supposition that both forms were current at the same time. *Ourselves*, *yourself*, *yourselves* are later formations, when instead, of *mi* and *thi*, *my* and *thy* had obtained a footing in the language.²

STRONG VERBS.

Strong verbs indicate the affections of mood and tense by certain organic vowel changes³ in the radical part of the verb; weak verbs principally by means of suffixes. Nothing in language can be imagined more simple, beautiful and picturesque than these vowel changes. They resemble the vivid blush of ingenuous youth, an instantaneous revelation of the finer feelings of the heart. The weak verbs are hard and cold, affected only from without, stern and unbending in their inner form, admirably adapted by their simple structure, to become the vehicle of the understanding.

Strong verbs in the Ormulum. I. *pres.* i (e); *pret. sing.* a, *plur.* u; *p. part.* u, (o). *biginnenn*; *bigann*, *bigunnenn*; *bigunnenn. swinnkenn. bilimpenn. bindenn. blinnenn. drinnkenn. findenn*; *fand*, *fundenn*; *pres. subj.* *finde*; *pret. subj.*

¹ Grimm, 4, 360, see the other examples from Cædmon.

² The Romans could say, *Nosce te ipsum* (Be thyself the *object* of thy study) and, *Nosce te ipse* (Be thou thyself the *subject* or *source* of thy self-knowledge); *me ipse consolor*; *de se ipse prædicat*. See Billroth, *Latein. Schulgrammatik*, p. 259, 260, and for a similar construction in Greek, Matthiæ, *Ausführl. Griech. Grammatik*, 2^{te} Aufl. 1827, p. 868.

³ Permutation (Grimm's Ablaut). One remarkable distinction between strong and weak verbs is the termination of the past participle; *da* and *na* (i. e. *d* and *n*) are the sanscrit forms. In the German languages the former *d* (*ed*) is appended to the weak, and *n* (*en*) characteristic of the strong verbs.

funde; *p. part.* fundenn. forrwerppenn. hellpenn. sprinngenn. stinnkenn. swell-
tenn. winnenn.

II. i (e); a, *plur.* æ; *p. part.* o. *pres. sing.* 1. bere, 2. beresst, 3. bereþþ, *plur.* berenn. *pret.* 1. barr, 2. barr (bar), 3. barr, *plur.* bærenn. 3. *p. sing. imperat.* bere, 2. *plur.* bereþþ; 3. *pres. subj. sing.* bere; 3. *pret. subj. sing.* bære; *p. part.* borenn.¹ forrbedenn, *pret.* forrbæd. forrhelen. cumenn, &c.? *pret. comm, p. part.* cumen.²

III. i (e); a, *plur.* æ; e. biddenn (ic bede), badd, bedenn. brekenn? forr-
giffenn. lin (A. S. licgan, 3. *pres. sing.* liþ), laȝȝ *pret.* seo (se); sahh, sæȝhenn;
séne, şene, seȝhenn. sittenn. spekenn? tredenn.

IV. u; a, o; u (o). V. a (e); o, o; a (o). draȝhenn; drohh, droȝhenn;
draȝhenn. farenn. forrsakenn. hefenn; hof, hofenn; hofenn. ladeþþ. stande.
slan; sloh, sloȝhenn; *p. part.* slaȝenn. takenn.

VI. i; a, i; i. bigripenn; bigrap, bigriþenn; bigripenn. abidenn? biswi-
kenn. biteþþ; *pret.* bātt. drifenn. risenn. shineþþ? *pret.* shan. stighenn.

VII. e (eo, u?); æ (a), u; o. forrlesenn; forrlæs, forrlurenn; forrlorenn.
chesenn. dreȝhenn? *pret.* drah. fleon (flen), fleȝhenn. læȝhenn?

It is very remarkable that *ȝehaten* is the only participle with the prefix *ȝe*. In Gothic we find *haitans*, O. G. *heizan*, A. S. *hāten* (named, but *ȝehāten* promised).³ In modern English *hight* (although an archaism) is still occasionally used: named, was named.

The weak verbs require no particular notice. The contraction of 3. sing. pres. *bitt* (biddeth) is frequent both in the *Ormulum* and in Chaucer.

Anomalies of the conjugations in the Ormulum. I. To BE. Four roots concur in the conjugation. a. *præs. amm, arrt, iss*, 3. plur. *arrn*.⁴ b. 3. plur. pres. *sinn-denn*, 3. sing. imperat. (subj.) *si*. c. *pret. ind.* 1.—2. *wass*, 3. *wass*, plur. *wædenn*,

¹ These forms show the identity of the forms with A. S.

² The old forms *cym* (imperative) and *pret. com*, may still be heard daily in (not the most fashionable parts of) London, but woe betide the schoolboy who adopts them.

³ Grimm, 1, 1016, *jah haitan was namo is Iesus*. *Ulfilas*, *Luc.* 2, 21.

⁴ The plural form from this root A. S. is not in Grimm, Rask, Bosworth or Ettmüller. Bouterwek in his valuable Glossary only refers to Grimm. I find, *bisses londes aran þrie sulong* (A. D. 805—831), in *Kemble's Codex Diplomaticus Ævi Saxonici*, vol. I, p. 235. It seems to be very rare in Chaucer. Gesenius says, "*Bis tantum*, vv. 4706 et 8218 *inveni tertiam personam plur. arrn*." *De ling. Chaucer*, p. 72.

pret. subj. 1. — 2. *wære*, 3. *wære*, plur. *wæren*. d. pres. or fut. ind. 1. — 2. *best*, 3. *beoþ*, *beþ*, *ben*; 3. plur. *beþ*, pres. subj. 1. *beo*, *be*, 2. *beo*, *be*, 3. *beoþ*, *beþ*, *beo*, *be*; inf. *beon*, *ben*, imperat. 2. plur. *beþ*, *beo*, *be*, pa. part. *beon*, *ben*.

II. a. 1. — 2. 3. *mōt*, *mōte*, *mote*, plur. *motenn*, pret. 3. sing. *mosste*. b. 1. *wātt*,¹ 2. *wast*, 3. *wātt*, *watt*, plur. *witenn*; pret. *wisste*, plur. *wisstenn*; inf. *witenn*, imperat. 2. *witt*, 3. *wite*, 2. plur. *witeþþ*, *wite*. neg. pres. 1. *nātt*, pret. 3. *nīsste*. c. pres. 1. *ah*, 2. — 3. *ah*, pret. 3. *ahhte*. d. 3. *dæh*. e. pres. 1. *maǵǵ*,² 2. *mahht*, *mihht*, 3. *maǵǵ*, plur. *muzhenn*, pres. subj. *muzhe*, plur. *muzhenn*, inf. *muzhenn*. pret. 1. *mihhte*, 2. (*mihht*), *mihhtesst*, 3. *mihhte*, plur. *mihhtenn*. f. 1. *shall*, 2. *shallt*, 3. *shall*, plur. *shulenn*; pret. 1. 3. *sholde*, 2. *sholldesst*, plur. *sholldenn*; pret. subj. 2. 3. *shule*, plur. *shulenn*. g. 3. *mūne*, *mune*, pret. 3. *munnde*, plur. *munndenn*. h. 1. *darr*, 2. *darrst*, 3. *darr*, pret. *durrste*, *durrstenn*. i. 3. pres. *þurrfe*, 3. pret. *þurrfte*. j. 1. *kann*, 2. *kannst*, 3. *kann*, *cunneþ*,³ plur. *cunnenn*; pret. 1. 3. *cuþe*, plur. *cuþenn*, inf. *cunnenn*, pa. part. *cuþ*.

III. pres. 1. *wīle*, *wile*, 2. *willt*, 3. *wīle*, *wīle*, *wille*, plur. *wilenn*; pret. 1. 3. *wolde*, *wolde*, 2. *wolldesst*, plur. *wolldenn*; inf. *wīlenn*, *wilenn* (neg. *nīle*, *nīlt*, *nīle*; plur. *nīlenn*; *nolde*, *nolldenn*).

IV. pres. 1. — 2. *dosst*, *dost*, 3. *doþ*, plur. *don*; pret. 1. — 2. *didesst*, 3. *dide*, plur. *didenn*; inf. *don*, imperat. *do*, plur. *doþ*, pa. part. *don*.

V. *ganngenn*, *gan*, pres. 1. — 2. *gast*, 3. *ganngeþþ*, *gaþ*, plur. *gan*; pret. 3. *ǵede*, plur. *ǵedenn*, imperat. sing. 2. *ga*, plur. 1. *ga*, 2. *gaþ*, pa. part. *gan*.

VII. *biggenn*, *bohhte*, *bohht*. *brinngenn*, *brohhte*, *brohht*. *wirrkenn*, *wrohhte*, *wrohht*.

The comparison of these and other forms with A. S. and with Chaucer throws much light upon the development of the language, but I am reluctantly compelled to withhold them.

¹ Chaucer has: *wote*, *wotest* (*wost*), *wote*; plur. *woten* (*wote*, *wot*). The plural forms "ye witen," and "wete ye," likewise occur, and Gesenius says, *De ling. Chaucer*, p. 72, *patet existitisse tum præter præsens I wote etiam aliud I wite et I wete*. But he has forgotten the preterite origin of these verbs.

² *Sith ye may and can*, Chaucer, 2314, and even in A. S. Chron.: *I ne canne and ne mai tellen alle þe wundes*, A. D. 1137. and *wæs þær togeanes eall þæt he mihte and cuþe*, A. D. 1123.

³ *He cunneþ þa to fandenn þe*, 12276. *he wolde cunnenn to brinngenn*, 12137. *can* occurs in Chaucer as *pret.* *his berd was shave as neighe as ever he can*, 590. See also 8122.

ORDNUNG DER PRÜFUNG.

I. Abtheilung. Handlungslehrlinge. (Wöchentlich 10 Stunden Unterricht.)

III. CLASSE.

Montag, den 14. März.

Von 7 — $\frac{1}{2}$ 8 Uhr Deutsche Sprache, Herr *Heuschkel*.
 „ $\frac{1}{2}$ 8 — 8 „ Französische Sprache, Herr *Courvoisier*.
 „ 8 — 9 „ Arithmetik, Herr *Helbig*.

II. CLASSE.

Dienstag, den 15. März.

Von 7 — $\frac{1}{2}$ 8 Uhr Deutsche Sprache, Herr *Heuschkel*.
 „ $\frac{1}{2}$ 8 — 8 „ Französische Sprache, Herr *Kühn*.
 „ 8 — $\frac{1}{2}$ 9 „ Arithmetik, Herr *Helbig*.
 „ $\frac{1}{2}$ 9 — 9 „ Handelswissenschaft, Herr *Odermann*.

I. CLASSE.

Mittwoch, den 16. März.

Von 7 — $\frac{1}{2}$ 8 Uhr Französische Sprache, Herr *Courvoisier*.
 „ $\frac{1}{2}$ 8 — 8 „ Englische Sprache, Herr *Monicke*.
 „ 8 — 9 „ Handelswissenschaft und Arithmetik, Herr *Odermann*.

II. Abtheilung. (Wöchentlich 34 Stunden Unterricht.)

III. CLASSE.

Montag, den 14. März.

Von 9 — $\frac{1}{2}$ 10 Uhr Mathematik, Herr *Meyer*.
 „ $\frac{1}{2}$ 10 — 10 „ Deutsche Sprache, Herr *Heuschkel*.
 „ 10 — $\frac{1}{2}$ 11 „ Französische Sprache, Herr *Kühn*.
 „ $\frac{1}{2}$ 11 — 11 „ Englische Sprache, Herr *Monicke*.
 „ 11 — $\frac{1}{2}$ 12 „ Geschichte, Herr Dr. *Kleinert*.
 „ $\frac{1}{2}$ 12 — 12 „ Naturgeschichte, Herr Dr. *Knop*.
 „ 2 — 3 „ Arithmetik, Herr *Helbig*.
 „ 3 — $\frac{1}{2}$ 4 „ Geographie, der *Director*.

II. CLASSE.

- Von $\frac{1}{2}$ 4 — 4 Uhr Mathematik, Herr *Meyer*.
 „ 4 — $\frac{1}{2}$ 5 „ Physik, Herr Dr. *Knop*.
 „ $\frac{1}{2}$ 5 — 5 „ Geschichte, Herr Dr. *Kleinert*.

Dienstag, den 15. März.

- Von 9 — $\frac{1}{2}$ 10 Uhr Deutsche Sprache, Herr *Heuschkel*.
 „ $\frac{1}{2}$ 10 — 10 „ Französische Sprache, Herr *Courvoisier*.
 „ 10 — $\frac{1}{2}$ 11 „ Englische Sprache, Herr *Monicke*.
 „ $\frac{1}{2}$ 11 — $\frac{1}{2}$ 12 „ Arithmetik und Handelswissenschaft, Herr *Helbig*.
 „ $\frac{1}{2}$ 12 — 12 „ Geographie, der *Director*.

I. CLASSE.

- Von 2 — $\frac{1}{2}$ 3 Uhr Mathematik, Herr *Meyer*.
 „ $\frac{1}{2}$ 3 — 3 „ Deutsche Sprache, Herr *Kühn*.
 „ 3 — $\frac{1}{2}$ 4 „ Italienische Sprache, Herr *Princigi*.
 „ $\frac{1}{2}$ 4 — 4 „ Französische Sprache, Herr *Kühn*.
 „ 4 — 5 „ Chemie, mechanische Technologie, Waarenkunde, Herr Dr. *Knop*.

Mittwoch, den 16. März.

- Von 9 — $\frac{1}{2}$ 10 Uhr Englische Sprache, Herr *Monicke*.
 „ $\frac{1}{2}$ 10 — 11 „ Handelswissenschaft und Arithmetik, Herr *Odermann*.
 „ 11 — 12 „ Statistik, National-Ökonomie, der *Director*.

Der Actus und die Entlassung der von der Anstalt abgehenden Zöglinge findet Nachmittags 3 Uhr statt.

Das neue Schuljahr wird am 30. März eröffnet.

LEHRER DER ANSTALT.

Director, Dr. Alexander Steinhaus, zugleich Lehrer der Geographie, Statistik und National-Ökonomie.

Herr Courvoisier, Frédéric, Lehrer der französischen Sprache.

- „ Helbig, August, Lehrer der Handelswissenschaft und Arithmetik.
 „ Heuschkel, J. G., Lehrer der deutschen Sprache.
 „ Dr. Kleinert, Carl, Lehrer der Geschichte und Hilfslehrer der englischen Sprache.
 „ Dr. Knop, Wilhelm, Lehrer der Naturwissenschaften und mechanischen Technologie.
 „ Krug, Julius Otto, Lehrer der Kalligraphie.
 „ Kühn, Albert, Lehrer der deutschen und französischen Sprache.
 „ Meyer, Martin Hermann, Lehrer der Mathematik.
 „ Monicke, C. H., Lehrer der englischen Sprache.
 „ Odermann, Carl Gustav, Lehrer der Handelswissenschaft und Arithmetik.
 „ Princigi, Carlo, Lehrer der italienischen Sprache.
 „ Zocher, Ernst, Lehrer der Zeichenkunst.

SCHÜLER VERZEICHNISS.

I. Abtheilung. Handlungslehrlinge.

I. CLASSE.

Brandes, Anton, von Lauchstädt, bei Herrn C. E. Bachmann.
 Gross, Hugo, von Leipzig, bei Herrn Julius Meißner.
 Hassler, Bruno, von Leipzig, bei Herrn Johann George Schmidt.
 Heydenreich, Bernhard, von Freiburg, bei Herrn C. F. A. Stehmann.
 Hönemann, Gustav, von Gerichshein, bei Herren Gebrüder Zangenberg.
 Ilau, Oskar, von Leipzig, bei Herren Joh. Carl Peuckert & Comp.
 Kandler, Theodor, von Leipzig, bei Herren Funke, Eidam Böddinghaus & Comp.
 Löwenthal, Jacob, von Dessau, bei Herrn Moritz Wolff, jun.
 Möbius, Carl, von Leipzig, bei Herren Berger & Voigt
 Müller, Gustav, von Schkeuditz, bei Herrn Moritz Wolff, jun.
 Opitz, Friedrich, von Schneeberg, bei Herren Weinich & Comp.
 Reuter, Hermann, von Borna, bei Herrn J. G. Wappler.
 Schmelzer, Hugo, von Werdau, bei Herren Riedel & Höritzsch.
 Schwickert, Otto, von Quesitz, bei Herren Sernau & Delling.
 Triebel, Robert, von Neusalza, bei Herren Gebrüder Baumann.

II. CLASSE.

Apitzsch, Bruno, von Leipzig, bei Herrn J. G. Apitzsch.
 Aster, Carl, von Pausitz, bei Herren Pezold & Fritzsche.
 Brück, Wilhelm, von Leipzig, bei Herrn E. Schmidt, Sohn.
 Du Chesne, Paul, von Dresden, bei Herrn J. G. Klett, sen.
 Dyhrenfurth, Wilhelm, von Breslau, bei Herren C. G. Reissig & Comp.
 Findeisen, Hugo, von Cahla, bei Herrn Heinrich Peissker.
 Focke, Johannes, von Frose, bei Herren Gross & Comp.
 Friedrich, Eduard, von Baalsdorf, bei Herrn F. V. Schöne.
 Fritsch, Albert, von Eisleben, bei Herrn Paul Klahre.
 Götze, Friedrich, von Naumburg, bei Herrn Wilhelm Braunsdorf.
 Güntzel, Friedrich, von Leipzig, bei Herren Erhardt & Grimme.
 Hasper, Emil, von Wittenberg, bei Herren Schömberg, Weber & Comp.
 Hellpapp, Eduard, von Leipzig, bei Herrn Abraham-Kämpfer.
 Hermann, Louis, von Chemnitz, bei Herrn Wilhelm Rudolph.
 Heym, Adolph, von Leipzig, bei Herrn J. A. Lehmann.
 Hoffmann, Louis, von Störmthal, bei Herrn C. F. A. Stehmann.
 Koch, Hermann, von Leipzig, bei Herrn Hermann Heynau.

Körner, Albin, von Mutzschen, bei Herren F. B. Seyfert & Comp.
 Lambert, Hermann, von Lössnitz, bei Herrn Gustav Steckner.
 Lechner, Ludwig, von Leipzig, bei Herren Chr. Morgenstern & Comp.
 Leisker, Otto, von Leipzig, bei Herren C. & G. Harkort.
 Lurgenstein, Guido, von Leipzig, bei Herrn Theodor Pfitzmann.
 Mehnert, Ferdinand, von Hof bei Oschatz, bei Herrn August Böttcher.
 Müller, Julius, von Leipzig, bei Herren C. F. Staats & Bang.
 Rechenberg, Oskar, von Leisnig, bei Herrn Heinrich Schomburgk.
 Rost, Heinrich, von Pegau, bei Herren Trefftz & Sohn.
 Schröder, Hermann, von Merseburg, bei Herrn C. F. Martin.
 Schultze, Adolph, von Leipzig, bei Herren Riquet & Comp.
 Schulze, Richard, von Leipzig, bei Herren Becker & Comp.
 Schütz, Wilhelm, von Wurzen, bei Herrn F. A. Schütz.
 Seltmann, Eugén, von Leipzig, bei Herrn Gustav Markendorf.
 Siecke, Wilhelm, von Gross-Dölzig, bei Herren Sernau & Dellling.
 Stengler, Emil, von Leipzig, bei Herren Moltrecht & Comp.
 Thielemann, Moritz, von Leipzig, bei Herrn P. O. Prätorius.
 Ulbricht, Otto, von Wilsdruff, bei Herren Wipold & Seyfferth.
 Voigt, Hermann, von Borna, bei Herrn Hermann Gödel.
 Wallis, Julius, von Leipzig, bei Herrn J. G. Apitzsch.
 Wilfferodt, Franz, von Leipzig, bei Herren Hammer & Schmidt.

III. CLASSE.

Bertholdt, Alfred, von Leipzig, bei Herren Hunnius & Förtsch.
 Bowens, Felix v., von Leipzig, bei Herrn E. G. Spangenberg.
 Dietze, Hermann, von Störmthal, bei Herrn Friedrich Köhler.
 Döring, Alban, von Reichenbach, bei Herren Harck & Nolte.
 Emmrich, Richard, von Mittweida, bei Herren Hentschel & Pinckert.
 Gerike, Rudolph, von Magdeburg, bei Herrn Carl Forbrich.
 Geyer, Richard, von Schwarzenbach, bei Herrn C. F. A. Stehmann.
 Gotter, Oskar, von Leipzig, bei Herrn Louis Cyriacus.
 Graf, Carl, von Grotzsch, bei Herrn Ernst Seiberlich.
 Gütter, Anton, von Markneukirchen, bei Herrn Joh. Friedr. Brandt.
 Hahn, August, von Idar bei Oberstein, bei Herrn Adolph Höritzsch.
 Hauschild, Julius, von Leipzig, bei Herrn Lenssen-Peuchen.
 Hellge, Hermann, von Strehla, bei Herrn A. F. Hertwig.
 Hennigke, Gustav, von Leipzig, bei Herren Weinoldt & Lange.
 Heyne, Adolph, von Wintersdorf, bei Herrn Ernst Wagner.
 Heyne, Carl, von Leipzig, bei Herrn Leon Bodeck.
 Hommel, Julius, von Weissenfels, bei Herrn J. A. Lehmann.
 Hudetz, Carl, von Linz, bei Herren Caffier & Wolf.
 Just, Alexander, von Marienberg, bei Herren Hentschel & Pinckert.
 Kind, Moritz, von Leipzig, bei Herren Brückner, Lampe & Comp.
 Knoll, Victor, von Auerbach, bei Herrn Gustav Steckner.
 Lenk, Oskar, von Bärnsbach, bei Herren Dietz & Richter.

Matthes, Gustav, von Zschopau, bei Herren Callmann & Eisner.
 Müller, Theodor, von Brösen, bei Herrn Carl Flemming.
 Nöller, Eugèn, von Altenberga, bei Herrn Ferdinand Harsleben.
 Petzoldt, Benjamin, von Torgau, bei Herrn C. H. Risse.
 Riedel, Hermann, von Leipzig, bei Herrn Josef Martin.
 Rüssel, Ernst, von Weissenfels, bei Herrn Carl Friedrich Richter.
 Schirmer, Eduard, von Auligk, bei Herrn F. H. Hoffmann.
 Seiberlich, Richard, von Leipzig, bei Herrn Ernst Seiberlich.
 Wagner, Gustav, von Leipzig, bei Herren Gerischer & Comp.
 Walther, Carl, von Leipzig, bei Herrn S. G. Schletter.
 Werker, Bernhard, von Grimma, bei Herren Plath & Scheler.
 Wille, Julius, von Leipzig, bei Herren Hunnius & Förtsch.
 Wiltzky, Eduard, von Leipzig, bei Herrn F. W. Steinmüller.
 Winckler, Ferdinand, von Höfgen, bei Herren Wipold & Seyferth.

II. Abtheilung.

I. CLASSE.

Brescius, Otto, von Dresden.
 Falkenberg, Wilhelm, von Stralsund.
 Fleischl, Philipp, von Neuern.
 Günther, Friedrich, von New-York.
 Hodgskin, George, von Capstadt.
 Jezler, Franz, von Schaffhausen.
 Klein, Carl, von Nürnberg.
 Klein, Ferdinand, von Nürnberg.
 Leuner, Oskar, von Dresden.
 Magnus, Otto, von Gothenburg.
 Meysel, Georg, von Leipzig.
 Münzberg, Robert, von Eulau.
 Palm, Robert, von Stralsund.
 Senff, Gustav, von Zschortau.
 Spangenberg, Albert, von Leipzig.
 Spinn, Carl, von Berlin.

II. CLASSE.

Becker, Edmund, von Leipzig.
 Bernhard, Hermann, von Leipzig.
 Bunzl, Rudolph, von Prag.
 Dalmer, Anton, von Pesth.
 Dick, Adolph, von Offenbach.
 Dierzer, Joseph v. Traunthal, von Lins.
 Dinger, Georg, von Gera.
 Engels, Otto, von Cöln.
 Graubner, Carl, von Leipzig.

Gross, Carl, von München.
 Harnwolf, Sigmund, von Wien.
 Hirsch, Rudolph, von Wien.
 Janowitz, Albert, von Neuern.
 Kaloy, Demetrius, von Fockschan.
 Knapp, Adalbert, von Budweis.
 Koller, Philipp, von Prag.
 Ladenburg, Ferdinand, von Mannheim.
 Meinl, Wilhelm, von Bäringen.
 Meister, Richard, von Stettin.
 Morpurgo, Eugèn, von Triest.
 Müller, Sigmund, von Zofingen.
 Offermann, Guido, von Sorau.
 Polack, Franz, von Callao.
 Raudnitz, Salomon, von Prag.
 Rentsch, Max, von Leipzig.
 Rivinus, Max, von Leipzig.
 Röhling, Albert, von Leipzig.
 Senff, Oskar, von Zschortau.

III. CLASSE.

Arnow, Martin, von Altona.
 Batz, Carl, von Leipzig.
 Beck, Heinrich, von Offenbach.
 Belaz, Edmund, von Triest.
 Buchholz, Carl, von Rönnsahl.
 Collioud, Julius, von Triest.
 Couprie, Aristide, von Sedan.
 Davignon, Adolph, von Frankenhausem.
 De la Vega, Ramon, von Culiacan.
 Donat, Hermann, von Marienberg.
 Fürth, Ignatz, von Schüttenhofen.
 Goldschmidt, Rudolph, von Cassel.
 Gontard, Fritz, von Leipzig.
 Hirzel, Conrad, von Leipzig.
 Hoffmann, Richard v., von Leipzig.
 Hölterhoff, Daniel, von Lennep.
 Jacoby, Johann, von Warschau.
 Jugoviz, Peter, von Triest.
 Krafft, Gustav, von Petersburg.
 Kunwald, Eduard, von Pesth.
 Lanna, Adalbert, von Budweis.
 Lamer, Ludwig, von Kaadan.
 Lattermann, Arthur, von Dresden.
 Liebeskind, Franz, von Leipzig.

Meissner, Julius, von Leipzig.
Menz, Joseph, von Triest.
Meyers, Jacob, von Paramaribo.
Moesko, Jean, von Bukarest.
Mothes, Arthur, von Leipzig.
Müller, Bernhard, von Leipzig.
Müller, Ludwig, von Reichenberg.
Oehler, Gustav, von Crimmitzschau.
Oppenheimer, Hermann, von Leipzig.
Otho, Wilhelm, von Leipzig.
Pfeifer, Edmund, von Pesth.
Plancher, Christian, von Triest.
Quirsfeld, Edmund, von Wien.
Reichel, Emil, von Löbau.
Rochat, Alfred, von Genf.
Schlick, Max, von Grimma.
Schmid, Eduard, von Vogelsang.
Scholinus, Max, von Erfurt.
Schwann, Sigismund, von Huddersfield.
Seiller, Anton, von Triest.
Shield, Clifton, von Newcastle.
Siebe, Otto, von Stralsund.
Steinbrecher, Johann, von Brünn.
Teichler, Richard, von Sebnitz.
Thilo, Felix, von Leipzig.
Vogl, Rudolph, von Triest.
Vollsack, Albert, von Leipzig.
Witkowski, Ignatz, von Posen.

EINLADUNGSSCHRIFT

ZUR PRÜFUNG

IN DER

ÖFFENTLICHEN HANDELS-LEHRANSTALT

ZU LEIPZIG,

VON

DR. ALEXANDER STEINHAUS,

DIRECTOR.

*Containing Monachi Notes & Queries etc.
on the Præmium*

1854.

LEIPZIG,

DRUCK VON BREITKOPF UND HÄRTEL.

بسم الله الرحمن الرحيم
الحمد لله رب العالمين
والصلاة والسلام على
سيدنا محمد وآله الطيبين الطاهرين
الطاهرين

NOTES AND QUERIES ON THE ORMULUM.

(Continued.¹)

CHAPTER V.

THE VERBS IN THE ORMULUM COMPARED WITH THE VERBS IN HELIAND,
ANGLO-SAXON, MAUNDEVILLE, WYCLIFFE AND CHAUCER.

The different forms of flexion in the Indo-Germanic languages are but fragments;² the fuller forms of the eldest sisters are hidden from our view. But there are some peculiarities, and these the most beautiful, which, with wonderful vitality, resist the destructive force of time. Of this the strong verbs in the German languages present perhaps the most remarkable proof. Even the English tongue, which strips the stem of its flexional appendages, until it has returned to the crude form of the Sanscrit root, has preserved to a great extent the picturesque variety of organic structure in the strong verbs. We are thus enabled to trace their history during a period of a thousand years. But, as a mere comparative list might be dry and uninteresting, not to say

¹ See *Einladungsschrift zur Prüfung in der öffentl. Handels-Lehranstalt zu Leipzig* 1853.

² "In den ältesten Sprachdenkmälen der indogermanischen Völker gewähren wir die grammatischen Formen auf einer Höhe, über die hinaus kein weiterer Fortschritt geschehen ist; was auf den Trümmern dieser Formen sich von neuem gestaltete, müssen wir in der Geschichte dieser Sprachen als eine neue Formenschöpfung betrachten." Boehtlingk, *Ueber die Sprache der Jakuten*. St. Petersburg, 1851. xxiv. xxv.

uninstructive to the general reader, I have thought it advisable to prefix a short account of those authors and writings that have furnished me with the forms quoted, merely premising that I can offer only a sketch or outline of what I would willingly, had I more leisure, have rendered less imperfect.

HELIAND.

The first and most venerable monument of antiquity is the fine alliterative poem *Heliand*,¹ written in Old Saxon,² which is frequently called the parent of the Anglo-Saxon. "Quid mirum," says Schmeller, "si, quæ jam in vetustissimis quæ supersunt dialecti anglosaxonicae monumentis videre est, vocalium præsertim finalium depressio ejus etiam parentem et vicinam ald-saxonicam prius quam idioma superioris Germaniæ coeperit invadere." *Heliand*, Part II. p. 183.

Of the poem itself, a great critic (Lachmann, *Über das Hildebrandslied*, pp. 4—6) *says*: "Im neunten Jahrhundert finden wir in Deutschland die Kunst in der vollen Blüte: und dies zwingt uns eben diese Zeit nicht mit den Geschichtschreibern der deutschen Poesie als eine Periode der Vorübung anzusehen, sondern in ihr eine Stufe der Vollendung anzuerkennen. In seinem vollen Glanze kennen wir den Stil der damahligen deutschen Poesie erst seit drei Jahren, seitdem Schmellers Fleiss und Geschicklichkeit das uns lange schmählich vorenthaltene sächsische Evangelium unter dem Namen *Hêljand* gewährt hat; ein Werk das mit Recht gerühmt worden ist: denn es scheint allerdings ein Theil der Arbeit zu sein deren Vorredner sagt, Kaiser Ludwig der Fromme, wie er überhaupt ein frommer Herr sei und besorgt für das Seelenheil seiner Völker, habe das Werk, eine poetische Darstellung der Geschich-

¹ *Heliand* oder die altsächsische Evangelien-Harmonie. Herausgegeben von J. Andreas Schmeller. Erste Lieferung: Text. Zweite Lieferung: Wörterbuch und Grammatik nebst Einleitung und zwei Facsimiles. *As it is of importance that the reader should bear in mind that this poem is about a thousand years old, I transcribe the Latin Title of the First Part*: *Heliand. Poema Saxonium seculi noni. Accurate expressum ad exemplar Monacense insertis e Cottoniano Londinensi supplementis necnon adjecta lectionum varietate nunc primum edidit J. Andreas Schmeller &c. Monachii &c. 1830. The second Part was published 1840.*

² "Welcher sächsischen landschaft der dichter angehörte ist kaum sicher zu bestimmen; mehr als ein zeichen in der mundart scheint auf den sprengel von Münster zu weisen." Jacob Grimm, *Geschichte der deutschen sprache*, S. 646.

ten des alten und neuen Testaments, aufgetragen *cuidam uni de gente Saxonum, qui apud suos non ignobilis vates habebatur*, und der, heisst es weiter, *hoc opus tam lucide tamque eleganter iuxta idioma illius linguae exposuit, ut audientibus ac intelligentibus non minimam sui decoris dulcedinem praestet. — Tanta namque copia verborum tantaque excellentia sensuum resplendet, ut cuncta Theudisca poemata suo vincat decore.*"

Heliand has been admirably edited by Schmeller; in fact, his work may almost supply the place of the Manuscript; it is to be hoped that we shall not wait long for a critical edition.¹

¹ I have, in a preceding chapter, remarked that in several instances peculiarities of the English language may be explained by the O. Saxon in Heliand, in which the A. S. varies or presents no satisfactory explanation.

Most of the syntactical forms quoted by Schmeller as worthy of remark, in the unpagged leaf which follows p. 169 (Part 2), are still current in English and may be traced through all the stages of the language. On this occasion I cannot refrain from alluding to the omission of the relative. This peculiarity, the introduction of which was prepared by the application of the neuter *that* to persons (Abraham, *that* uwas, Hel. 103²¹; Maria *that* uwas 8⁴) is not unfrequent in Heliand; we even find the nominative omitted with a freedom which modern English no longer admits. *English* grammarians have not paid sufficient attention to this subject; the best essays with which I am acquainted, are written by Germans. This omission of the objective relative is found in many languages. It is hardly necessary to notice the Saxon and Northern (Scandinavian) languages. The Hebrew presents the most striking analogies. I quote from Gesenius (hebr. Gramm. 15 ed. by Rödiger 1848), for I have unfortunately forgotten the little Hebrew I once knew:

"Das Pronomen אֲנִי kann in allen angegebenen Fällen seines Gebrauches auch wegfallen (wie im Englischen: *the friend I met; the book I told you of*), wo dann die Relation ohne äussere Bezeichnung bleibt und nur daran erkannt wird, dass solcher Relativsatz einem vorausgehenden Worte in der Weise einer Apposition angefügt ist." p. 230 and in the next page we find, *die Unterwelt rafft weg* (die, welche) *sündigen*.

(A similar omission of the conjunction *que* is not unfrequent in Spanish: "No es raro callarla (la conjuncion que) si va delante de un verbo determinado del modo subjuntivo: *No quiso le alcanzase, Debía esperar venciese su partido*. . . . Aun hallándose el determinado en el modo indicativo, omitió Navarrete la particula *que* en la pág. 33 de la *Vida de Cervantes: Creyó por ellos (que) era uno de los principales caballeros de España*. Salvá, Gramática de la lengua Castellana. 7^a ed. 1846. p. 330.)

Schmeller dwells upon the use of the dat. pron. in Heliand, which may likewise be traced through the whole history of the English language, and which is at present often called the ethic dative (or accusative). But a consideration of this interesting subject would far exceed the limits of a note, as it involves likewise the transition from the dative into the accusative. See Grimm, Deutsche Grammatik, Vol. 4, passim.

MAUNDEVILE.¹

"Sir John Mandeville, about 1350, may pass for the father of English prose, no original work being so ancient as his travels."²

"John Mandevil Knight, borne (about 1300) in the Towne of S. Albans, was so well given to the study of Learning from his childhood, that he seemed to plant a good part of his felicitie in the same: for he supposed, that the honour of his Birth would nothing availe him, except he could render the same more honourable, by his knowledge in good letters. Having therefore well grounded himselfe in Religion, by reading the Scriptures, he applied his Studies to the Art of Physicke, a Profession worthy a noble Wit: but amongst other things, he was ravished with a mightie desire to see the greater parts of the World, as Asia and Africa. Having therefore provided all things necessary for his journey, he departed from his Countrey, in the Yeere of Christ 1322; and, as another Ulysses, returned home, after the space of 34 Yeeres, and was then knowen to a very fewe. In the time of his Travaile he was in Scythia, the greater and lesse Armenia, Egypt, both Libyas, Arabia, Syria, Media, Mesopotamia, Persia, Chaldæa, Greece, Illyrium, Tartarie, and divers other kingdomes of the World; and having gotten by this meanes the knowledge of the Languages, least so many and great varieties, and things miraculous, whereof himself had bene an eie witnes, should perish in oblivion, he committed his whole Travell of 34 Yeeres to writing, in three divers tongues, English, French and Latine. Being arrived again in England, and having seene the wickednes of that age, he gave out this Speech: 'In our time, (said he) it may be spoken more truly then of olde, that Vertue is gone, the Church is under foote, the Clergie is in errour, the Devill raigneth, and Simonie beareth the sway', &c. He died at Leege (Liège), in the Yeere 1371, the 17

¹ "The Voiage and Travaile of Sir John Maundevile, Kt. which treateth of the way to Hierusalem; and of Marvayles of Inde, with other ilands and countryes. Reprinted from the Edition of A. D. 1725. with an Introduction, Additional Notes, and Glossary, by J. O. Halliwell, Esq. F. S. A, F. R. A. S. London: Published by Edward Lumley, M.DCCC.XXXIX." Mr. Halliwell is responsible only for a short Introduction, chiefly valuable for a list of Mss. and early printed editions and for a Glossary, which might have been rendered more instructive. The text of the volume itself (Ms. Cotton. Tit. C. XVI) written about 1400 was printed before the work was placed in his hands. How the Editor's Preface bears the date 1727 and not 1725 does not appear.

² Hallam, Europe during the Middle Ages, II, p. 330. Par. Ed.

day of November, being there buried in the Abbie of the Order of the Gu-
lielmites."¹

Maundevile's Travels are both amusing and instructive. He was evidently an honourable-minded gentleman, a pious son of the Church, but tolerant to the good of all religions, tinctured with the superstition and credulity of the times. He has been much abused for some of the extraordinary stories which abound in his book (*viel Dichtung und wenig Wahrheit*); but where he recounts as an eye-witness, there is no reason to doubt his veracity. Even the extraordinary story '*Of the Develes Hede in the Valeye perilouse*', refers most probably to some volcanic aquatic eruption in a cavern; and of the wonderful city of Paradise, which he describes at length, he expressly says, "I was never there." The whole work must be judged according to the uncritical spirit of the middle ages. That he makes copious extracts from previous writers is certain. That he was acquainted with Marco Polo² is probable, and he has frequently transcribed Pliny.³ The ignorance of the times was so great that Maundevile calls Andromade (Andromeda) "*a great Geaunt*," confounding the unfortunate daughter of Cepheus with the monster that threatened to devour her.⁴

But it is principally for the language that we now read Maundevile; in this respect he is invaluable. The following forms part of the conclusion of his Travels.

¹ Editor's Preface to Maundevile 1727 pp. ix, x, from Hakluyt's (born 1553, died 1616) Translation of *Bale's Illustr. Maj. Brit. Script. &c. Summarium*, first published in 1548. Bale was born 1495, died 1563. The reader will find a very interesting extract from Maundevile (containing the famous passage, in which he proves that the earth is round) in "The History of the English Language" prefixed to Johnson's Dictionary. It is strange to read in English an account of the city of Constantinople, before it was taken by the Turks.

² Marco Polo began his travels in 1250.

³ Pliny speaks of the Phenix; of Men with one Leg, which serves to protect them, when lying on the ground, from the heat of the sun; of Arimaspians, *uno oculo in Fronte medid insignes*. Yet Pliny "is an honourable man."

⁴ I have little doubt that Shakspeare alluded to Maundevile when he makes Othello speak

"of antres vast, and desarts idle,
Rough quarries, rocks, and hills whose heads touch heaven
... And of the Cannibals that each other eat,
The Anthropophagi, and men whose heads
Do grow beneath their shoulders."

"And ȝee schulle undirstonde, ȝif' it lyke ȝou, that at myn Hom comynge, I cam to Rome, and schewed my Lif to oure holy Fadir the Pope, and was assoyllid of alle that lay in my Consience, of many a dyverse grevous poynt: as men mosten nedes, that ben in company, dwellyng amonges so many a dyverse folk of dyverse Secte and of Beleeve, as I have ben. And amonges alle, I schewed hym this Tretys, that I had made aftre informacioun of men, that knewen of thinges, that I had not seen my self; and also of Marveyles and Customes, that I hadde seen my self; as fer as God wolde ȝeve me Grace: and besoughte his holy Fadirhode, that my Boke myghten be examyned and corrected be avys of his wyse and discreet Conseille. And oure holy Fadir, of his special grace, remytted my Boke to ben examyned and preved be the Avys of his seyde Conseille. Be the whiche, my Boke was preeved for trewe; in so moche that thei schewed me a Boke, that my Boke was examyned by, that comprehended fulle moche more, be an hundred part; be the whiche, the *Mappa Mundi* was made after. And so my Boke (alle be it that many men ne list not to ȝeve credence to no thing, but to that that thei seen with hire Eye, ne'be the Auctour ne the persone never so trewe) is affermed and preved be oure holy Fadir, in maner and forme as I have seyde." p. 315.

WYCLIFFE.

The translation of the New Testament² which I possess is *not* that usually known as Wycliffe's. "Though all these Ms. (sic) lay claim to the

¹ Dr. White in his Notes on the Glossary of the Ormulum Vol. 2, p. 627 says, "The current opinion that *ȝif* is the imperative of the A. S. verb *ȝifan* used conjunctively, and that *if* is identical with it, will not perhaps be easily surrendered. Yet there are reasons on competent authority to suspect the connexion of these words with the A. S. if we compare them with their representatives in cognate tongues." Whilst the imperative theory seems to be losing ground in England, Pott vindicates the imperative origin of the conjunction *vel*, proposed by the elder Grotefend and Hartung (See Pott's Etym. Forsch. Vol. 2, p. 317) and adheres to this opinion (Dem Lat. *vel* übrigens bleibt seine ursprüngliche Geltung als Imper. von *velle* unbestritten) Die quinare und vigesimale Zählmethode &c. Halle 1847. p. 162.

² "The New Testament in English translated by John Wycliffe Circa mcccclxxx now first printed from a contemporary Manuscript formerly in the Monastery of Sion Middlesex late in the Collection of Lea Wilson F S A Printed at Chiswick by Charles Whittingham for William Pickering mccccxlviii."

I regret that I do not possess "THE HOLY BIBLE" containing the Old and New Testaments,

title of Wiclif's English Version of the Bible, yet there are a few amongst them which differ so materially from the rest, as to warrant the assertion, that we enjoy two ancient English translations of the Scriptures. In some places we trace no other similarity betwixt these Versions, than that which arises from the circumstance of their being made from one common original, the Latin vulgate; but in general we discover features of resemblance between them so numerous and so striking, that it is most clear, that the author of the later translation not only saw, but copied very freely from that which had been previously completed."¹

Whether Mr. Baber has seen the Copy published by Pickering, from which the following extracts are made, I can not say, but there can be no doubt that this Version is one of the earliest. The language is rude; the orthography, which in a work of this kind we should have expected to find fixed, varies, so much so "that the same word is spelt quite differently in even two following lines, marking the unformed and uncertain state of the language. Moreover a kind of interpretation, or running gloss, not found in the other versions, accompanies many words in this; the second word, or rendering, being of a more simple character: some words are paraphrased, others explained. Many words, indeed, besides those termed sacred, are not translated at all, but the Latin is retained; others again are literally translated, that is, the idea is transferred, and rendered, not, as obtained afterwards, and as is found in the other versions, by the formation of a word out of the Latin, but by giving the English equivalent, or compound equivalent, of the original, and this oftentimes in a very striking manner. On the other hand, a closer adherence to the words of the original, the Vulgate is sometimes maintained at the cost even of idiom and correctness. Again, there are evident errors in this version, and corrections in the others which mark this as the earliest." Preface s. p.

In all these remarks I fully concur, and although these circumstances

with the Apocryphal Books, in the earliest English Versions made from the Latin Vulgate by John Wycliffe and his Followers. Edited by the Rev. J. Forshall F. R. S. &c. and Sir Frederic Madden K. H. F. R. S. &c. 4 vols. 4to. 5l. 15s. 6d. *Published for the University of Oxford.*

¹ Quoted in the Preface from the Historical Account of the Saxon and English Versions prefixed to the Rev. H. H. Baber's edition p. lxxix.

prove that this can not be considered as a standard Version, its philological value is increased, as we are thus allowed to inspect the rough first attempt. Whether this first attempt be that of Wycliffe himself, it is impossible to say. There are occasional glimpses of a Northern dialect, which would render it not improbable that it may be the work of that writer. The comparison of the earlier Version with one of the later Translations, and of the former with the Latin Vulgate, is very interesting.

LUKE. CH. I.

VULGATA.

Fuit in diebus Herodis, regis Judaeae, sacerdos quidam nomine Zacharias de vice Abia, et uxor illius de filiabus Aaron, et nomen ejus Elisabeth.

Erant autem justi ambo ante Deum, incedentes in omnibus mandatis, et justificationibus Domini sine querela.

Et non erat illis filius eo quod esset Elisabeth sterilis, et ambo processissent in diebus suis.

Factum est autem, cum sacerdotio fungeretur in ordine vicis suae ante Deum.

Secundum consuetudinem sacerdotii, sorte exiit ut incensum poneret, ingressus in templum Domini:

Et omnis multitudo populi erat orans foris hora incensi.

Apparuit autem illi Angelus Domini, stans a dextris altaris incensi.

Et Zacharias turbatus est videns, et timor irruit super eum.

WYCLIFFE. *Earlier Translation.*

Here bigynnes ¹ þe gospel of luke. Ther was sum prist zacharie by name in þe dayes of heroude kyng of Jude of the sorte of Abia and his wife of the dougtris of aaron and hire name elizabeþ / soþely þei boþe weren iuste biforn god goinge in alle þe maundementis and iustifyingis of þe lorde. wif outhen playnte / and a sone was not to hem. for þat elizabeþ was bareyne / and boþe hadden gone forþe fer in here dayes // ¶ Soþely it is done þat zacharie was sette in pristhode in þe ordre of his sorte biforn god / aftir þe custome of pristehode bi sorte he wente forþ þat he entride into þe temple of þe lorde. schulen putte encense / and al þe multitude of þe puple was wif outhen forþ preyinge. in þe houre of encense / soþely an aungel of þe lorde apperide to hym stondynge on þe riȝthalfe of þe auter of encense / and zacharie seinge is distourblide. and drede felde doune vpon hym.

WYCLIFFE. *Later Translation, from Johnson's Dictionary.*

In the dayes of Eroude kyng of Judee ther was a prest Zacarye by name: of the sort of Abia, and his wyf was of the doughtris of Aaron: and hir name was Elisabeth.

And bothe weren juste biforn God: goynge in alle the maundementis and justifyingis of the Lord withouten playnt.

And thei hadden no child, for Elisabeth was bareyn and bothe weren of greet age in her dayes.

And it befel that whanne Zacarye schould do the office of presthod in the ordir of his course to fore God.

Aftir the custom of the presthod, he wente forth by lot and entride into the temple to encensen:

And at ¹ the multitude of the puple was without forth and preyede in the our of encensyng.

And an aungel of the Lord apperide to him: and stood on the right half of the auter of encense.

And Zacarye seyng was a-frayed: and drede fel upon him.

¹ es for ep (Northern Dialect).

¹ al.

It is scarcely necessary to state that the authorised Translation of the Bible was first published by Royal Authority in 1611. The beneficial influence of this great work upon the language cannot be estimated too highly. The language became fixed, and people of all classes had a vast collection of holy household words, in forms which soon became sacred. It is true variations in orthography still continued, archaisms had been retained which, in the course of time, became unintelligible, but these were gradually and silently removed, by whose authority we seldom, if ever, learn but, doubtless, with the consent of the Archbishop of Canterbury.

SAXON AND ENGLISH VERBS.

The Verbs are quoted from the Ormulum; H. stands for Heliand; A. S. Anglo-Saxon; M. Maundevile; W. Wycliffe; Ch. Chaucer; Bib. The authorised Version of the Bible; Sh. Shakspeare; pr. present tense singular; imp. imperative; inf. infinitive; sb. subjunctive; s. singular; pl. plural; p. past tense (praeteritum); p. p. participle past; p. pr. participle present. † English writers (13th and) 14th cent. occasionally quoted, as Robert of Gloucester, Adam Davie, Langland &c.

abidenn,¹ inf. and 3 pl. pr.; 2 imp. abid; 3 p. abad.

H. bīdan; 3 p. bēd.... A. S. bīdan; bad, pl. bidon; (ge)biden.

M. abide, 3 pl. abyden, abyde; p. abode.

W. abiden 1 pl.; 2 pl. imp. abide; 3 p. pl. abiden (*expectabant*)

Luc. 2, 38.

Ch. abide inf., abit 3 pr. ; abiden, abidden, p. p.

allforrwurppenn, p. p. See forrwerrpenn, p. p. forrwōrrpenn, one of the very few inaccuracies in Orm.

asskenn, inf. Note the transposition, which is still very frequent as a Vulgarism.

H. ēscon... A. S. áscian, áhsian, ácsian, áxian, ácsigan, áxigean.

¹ When the Compound verb alone occurs in the Ormulum, the forms in the different languages are arranged under it.

M.¹ asken; asked 3 p.

W. axe, axiþ 2 pl. sb. Ch. axe.

atthrasst. H. brestan; 3 p. brast... A. S. (æt)berstan; 3 p. bærst (bearst).
burston; p. p. borsten. W. berste, inf. 3 p. barste; Ch. breste,
inf. p. p. brosten. † brast, inf. and p. p.

bærnenn; p. pr. annd wiþþ bærennde lufe annd lusst. 17447.

brenn 2 s. imp.; 3 p. brennde; p. p. brennd. H. brinnan; p. pr. brinnandi.
A. S. bærn-an; p. — de; p. p. — ed. Subst. bæring and brenning.
M. and W. brennen, brenne inf. and 3 pl. pr.; brenned, brennte 3 p.
brenten 3 p. pl.; p. p. brennte, brent. Ch. brenne; brent, brent.
Sh. and Bib. p. and p. p. burned and burnt. (to brenne. Spens.)

bætenn p. p. A. S. beátan; p. beót, p. pl. beóton, p. p. beáten.

W. beete, inf.; 3 p. pl. beeten; p. p. beeten. Ch. bete, inf.,
p. p. ybete.

bakesst; p. p. bakenn. A. S. bacan; boc; bacen.²

berenn; 1 p. barr, 2 p. bar, barr, 3 p. barrh, barr, pl. bærenn. 3 s. imp.
bere, 2 pl. imp. bereþþ; 3 pr. sb. bere; 3 p. sb. bære; p. p. borenn.
H. beran, inf.; 3 pr. s. birid; 2 imp. berad, berend; 3 pl. p. bárun,
3 p. sb. bári; 3 pl. p. sb. bárin; p. pr. berand. (giberan, inf.;
p. p. giboran, giboren [gibaran]). A. S. béran; p. bær; p. p.
boren, geboren.

W. beeren, bere, inf.; 3 p. bare, p. pl. baren; p. p. borne... M.
bere, bare, p.; born p. p. Ch. the same, but p. p. yborne,
borne, born, ybore and bore. Sh. has p. bare and bore. Bib.
I believe, has only one pret. bare.

berrghenn; p. p. borrrghenn. H. bergan, inf.; gibarg,³ p.

A. S. beorgan, ge-beorgan, bergan; p. beorh, bearh; p. pl. burgon;
p. p. borgen: to burrow and bury probably originally connected,
but the modern meaning differs widely.

¹ Mr. Halliwell has *axe* in his Glossary, but I do not find this form in my notes, I must therefore have overlooked it.

² bake mete Ch. bake-meats Bib. but Shakspeare and Lord Bacon have baked meats. *Baken* is nearly obsolete. I never heard it in London. It occurs more than once in the Bible.

³ ic burge mi, abscondissem me. Niederdeutsche Psalmen aus der Karolinger Zeit von von der Hagen. Breslau, 1816. Ps. 54.

biddenn (to command) 3 s. pr. beoddeþþ. bédeþþ, biddeþþ; 2 p. s. badd, 3 p. s. badd, 3 p. s. sb. bæde; p. p. beodenn, bedenn.

H. (biōdan), gibiōdan, gibeōdan, gebieden; 1 pr. gibiudu, 3 pr. gibiudid, gibiudit; 3 pr. pl. biōdat, gibiodad, 3 pr. s. sb. gibiode, gibiede; p. (gi)bōd (gibud, gebuod), 3 p. pl. gibudun; p. p. gibodan, giboden.

A. S. beōdan, 3 s. pr. bȳt; 1 p. beād, 2 p. bude, pl. budon; p. p. boden.

M. bydde, p. bad. W. biden, bad, beden. Ch. 3 pr. bit, 3 p. s. and 1 pl. bad.

forrbedeþþ; 3 p. forrbæd; p. p. forrboden. M. forbedethe; p. forbade; p. p. forboden, forbode. W. forbede, —, p. p. forbeden.

*biddenn*¹ (to ask, pray, offer) 3 s. pr. bitt, biddeth (Ch. bit); 3 s. p. bad, bæd, bādd, 3 pl. bædenn.

H. biddian, biddien, biddean; 1 pr. biddiu, 2 pr. bidis, 3 pr. bidid, 2 pl. pr. biddiad; 1. 3 p. bad, 2 p. bādi, bēdi; 1. 3 pl. bādun, 3 pl. p. sb. bādin; p. p. gibedan. A. S. biddan; 1 pr. bidde, 2 pr. bitst, 3 pr. bit, 1 pl. biddað; imp. bide, p. bæd, p. p. beden.

bigatt, 3 p.; bigetenn. H. bigetan, inf.; forgetan, fargetan, inf.; 3 p. pl. fargātun; 3 s. p. sb. fargāti.

A. S. gitan² (getan); p. geat; p. p. geten. M. geten, gete; p. gatt, gat, 3 p. pl. goten; p. p. geten, goten. begoten.

W. gete, inf.; 3 p. pl. forȝaten, forȝeten; p. p. geten.

Ch. getten, get, inf.; gatte, gat; p. p. ygeten. (foryetten, foryete).

biggenn (to abide) weak. 1 pr. bigge, 2 p. biggest, 3 biggeþþ; 3 pl. pr. biggen; p. p. biggedd. H. būan (būon); 3 p. būida, būide.

A. S. būan, būn, būgan, būian, būgian,³ būwian, bywan, inf.; 1 pr. búa, 3 pr. bȳð; p. bude; p. p. gebun.

¹ The A. S. and English Languages confound the two meanings of *bid*.

² The A. S. pronunciation in many cases survives the change in orthography with extraordinary tenacity; thus *git* is heard every day for *get* (vulgar); iern for iron is no vulgarism (ask the housewives) and busy is an example of modern orthography and A. S. pronunciation.

³ From būian, būgian, būgan proceeded doubtless in some dialects byggan (to build). The subst. biggeng (tillage, worship) is in Thorpe's *Analecta*.

biggenn (to buy), 3 p. bohhte, p. p. bohht. H. buggean, p. p. giboht.

A. S. bycgan, bycgean, gebicgan; 1 pr. bycge; p. bóhte, gebóhte;
imp. byge, bige; p. p. gebóht. M. byen, bye, inf.; p. bohte.
3 s. and pl. boughte, p. p. boughte, bought.¹

W. bye, bie; p. bougte!! Ch. abegge, abeye, abye, inf.; 3 p.
aboughte; p. pr. bying.²

biginnenn; p. bigann, 3 pl. p. bigunnenn; p. p. bigunnenn.

H. bi-ginnan; gann, pl. gunnun.

gann; ³ 2. 3 p. ex. gr. Son sum þu gann to gretenn me 2805.

onngann; 3 p. A. S. on-ginnan, gynnann; 1. 3 p. gan,⁴ 2 p. gunne, 1 pl.
gunnon; p. p. gunnen. M. begynne, inf.; 3 p. began, 3 pl. p. begon-
nen; p. p. begonnen.

W. 3 s. pr. bygynneþ, bygynnes;⁵ p. bigane, bigan, biganne, bygan,
3 pl. p. bigunnen, bygunnen.

Ch. ginne, beginne, begīn; 3 p. gan, began. 3 pl. p. gonnen, gonne
&c.; p. p. begonne.

bigripenn; 3 p. bigrap, 3 pl. p. bigripenn; p. p. bigripenn. H. grīpan.

A. S. grīpan; p. gráp, pl. gripon; p. p. gripen.

*hēt, bihēt*⁶ (*promised*) p. p. bihatenn. M. 3 p. s. behighten.

*zehatenn*⁷ p. p. (called. named) *also without* ze: hátenn, hatenn.

¹ in tokene that the Synnes of Adam scholde ben boughte in that same place. Maundevile, p. 76. *redimenda* essent, French perhaps *rachetés*, ergo English boughte. Q. E. D.

² *abuy* and *abide* were very early used as synonymous terms. Thus in Shakspeare "If it be found so, some will dear abide it. Jul. Caesar III, 2. If thou dost intend the least show of love to her, thou shalt aby it. Mid. Night Dr. V, 1. Milton makes Satan say "How dearly I abide that boast so vain." *Par. Lost*. IV.

³ The form *gann* (= *bigann*) occurs in Orm. *Gin* and *gan* are favorite forms in our older literature (Chaucer, Shakspeare, Drayton 1563—1631) and are still occasionally used in poetry.

⁴ Schmeller quotes *bigonsta* (I began) from the Confession, Cod. Ess. in Lacomblet's *Archiv f. Geschichte des Niederrheins*.

⁵ The 3rd pers. s. pres. ends very seldom in s in Wycliffe. It may perhaps be considered as an indication of a Northern dialect. Chaucer uses this termination in the *Reve's Tale*, v. 3920—4322, when he imitates what is supposed to be a Yorkshire dialect.

⁶ 3 s. pr. behighteth; p. behight; p. p. behote, were in use late in the 16th century.

⁷ It is very remarkable that this, the only participle, in which Orm. has retained the prefix ze, should belong to a verb, which exhibits so many striking peculiarities. Grimm frequently

H. hētan. heten; 1 pr. hētu, hēte, 2 pr. hētis, 3 pr. hētid, hētit;
p. hēt, hiet, pl. p. hētun, hēton, hietun; 3 p. sb. hēti, 2 pl.
p. sb. hētin; p. p. hētan, hēten.

A. S. hatan (*to promise*) 1 pr. hāte, 3 s. pr. hāteþ (*hæt* for hātaþ);
3 p. hēht, hēt, 3 pl. p. hēton, 3 p. sb. hēhte, hēte; imp. hāt;
p. p. hātan.

A. S. hatan (*to be called, named*) 3 pl. hātaþ; p. hātte, hēht, hēt, pl.
p. hēton; p. sb. hātte; inf. hātan, p. p. hāten, p. p. pl. hātene.

A. S. gehātan; 1 pr. gehāte; 1 p. gehēt, 2 p. gehēte, 3 p. gehēt.

M. 3 s. pr. highte, hight; 3 s. p. hihte, highte; p. p. hight.

Ch. highte, hete; 3 pr. highte; p. highte; p. p. hight, hoten, hote.
† 3 pr. s. hatteth.

bikæchedd, bikahht i. e. caught, caught, the former obsolete (vulgar), but
proving the pronunciation *ketch*.

W. catche, inf.; p. caughte. Sh. catch; p. and p. p. caughted and
caught. Bib. p. and p. p. caught.

bilefenn (*to remain*) p. bilæf; p. p. bilefedd. H. bilfban.

A. S. belifan; beláf; lifen.

bilimpenn; p. bilamp; bilumpenn. A. S. belimpan; p. belamp. pl. p.
lumpon; p. p. lumpen.

bilukenn p. p. bilokenn. H. bilūcan inf. and 3 pl. pr. sb.; p. (antloc); 3 pl.
p. belucun; p. p. bilocan, biloken. A. S. belocan, belucan; p. beleác.
pl. p. belucon; p. p. belocen.

bindenn; p. band, pl. p. bundenn;¹ p. p. (bundenn).

alludes to it, see for the voices IV, 52, 53. The Hildebrandslied (9th century) shows O. S. form
heitan :

"dat sagētun mī
ūserē liuti
altē anti frôtē
deā ēr hina uuārun
dat Hiltibrand hätti mīn fater
ih heittu Hadubrant."

The following from Heliand deserves notice: Simon was he hētan, hēt oc Bartholomeus, 38. 4.
Some grammarians find in A. S. *hätte* traces of the passive form (Goth. *hailada*). saga hvæt ic
hätte [German *hiesse*] Cod. Exon. 406, 13. 3 p. s. hight (was called), although an archaism,
can hardly be said to be obsolete (in poetry).

¹ The p. participial form is now become adj. "our bounden duty." Orm. has not *bint* 3 s. pr.

- H. bindan, binden; p. band, pl. p. bundun; p. p. gibundan, gebunden.
 A. S. bindan; 3 s. pr. bint; p. band, 2 s. p. bunde, pl. p. bundon;
 p. p. bunden. M. bynden 3 pr. pl., , p. p. bounden.
 W. bynde, inf.; 2 pl. pr. bindiþ, 3 pl. pr. bynden; p. bonde; p. p.
 bounden. Ch. bynde, 3 pr. s. bint.
- birrþ*, itt *birrþ*; 3 p. birrde, 3 pl. p. birrdenn. A. S. gebýrian, -býrgan.
 bíran; p. -ede; p. p. -edd (Often impersonal).
- biswikenn*; 3 p. biswac; p. p. biswikenn. H. bisuícán, besuícán, besuíkëan;
 3 p. bisuéc; p. p. besuican (*also* suícán *id.*).
 A. S. be-swícan; p. swác, pl. p. swicon; p. p. swicen. *also weak* swí-
 cian, p. -ode, p. p. -od.
- biteþþ* 3 pr. s.; 3 p. bāt. H. bítan; 3 pr. pl. bítad; 3 p. anbét.
 A. S. bítan; 1 pr. bíte, 3 pr. s. bít; p. bāt, biton; p. p. biten. M.
 3 pr. pl. byten. W. 2 pr. pl. gee biten. Ch. p. bote.¹ Sh. bite, p. p.
 bitten, bit. Bib. bite; p. p. bitten.
- biprunggenn* p. p. H. thringan; 3 p. pl. thrungun. A. S. þringan; p. þrang.
 p. pl. þrungon; p. p. geþrungen. W. 3 pr. pl. þryngen; ; p. p.
 þrongen. Ch. thringe; p. thronge.
- blendeþþ* (blindeth) manness heorhte. 4525.²
- blinnenn*; p. blann. A. S. blinnan; p. blan, p. pl. 'blunnon; p. p. blunnen.
 Ch. blin.³
- brekesst* 2 s. pr.; p. bracc. H. brecan; p. brac.⁴ A. S. brecan. 2 s. pr.
 bricst; p. bræc, p. pl. bræcon; p. p. (ge)brocen. M. broken. W. breke,
 3 pr. s. brekis; p. brake; p. p. broken. Ch. ; p. p. broken
 Sh. p. brake, broke; p. p. broken, broke. Bib. brake; broken.
- brinngenn* p. brohhte, brohht; p. p. brohht. H. bringan (brengian, bren-

doubtless because the full form *bindeþþ* gave him the additional syllable for the metre. Compare "fyne Saphires bended with Gold." M. p. 276.

¹ i. e. Chaucer coincides with Orm. "That in his guttes carfe it so and bote" C. T. 14519.

² used in this sense by Fairfax (his Translation of Tasso was published 1600), but I believe, not by Sh. Spenser (1553—1599) has "The eye of reason was with rage yblent."

³ This verb was still in use 1562 and probably later, it does not occur, I believe, in Sh.

⁴ *tebrecan*, *tebrican* (Ps. 55. ed. v. d. Hagen); 3 pr. sb. to-breke, Wycliffe; p. p. (adj.?) *tibrocan*. Sax. Gloss. in Diutisca II. to-breste &c. Ch. This prefix to- occurs in Shakspeare. Mer. Wiv. W. IV. 4. "and (let them), fairy-like, to-pinch the unclean knight."

gean, brengan, bringian, bringan); 3 p. s. bráhta, bráhte, 3 p. pl. bráhtun; 3 p. sb. (s. bráhti, pl. bráhtin). A. S. bringan; p. bróhte; p. p. gebroht.¹ M. bryngen, brynge, inf.; bringethe,² 3 pl. bryngen; p. broughte; p. p. broughte, brought. W. brynge 2 pl. imp.; 3 pr. s. bryngiþ, bringiþ; 3 p. (s. brougte, pl. brougten); p. p. brougte.

chesenn, p. chæs; p. p. chosen. H. kiosan, kiesan, kiasan, keosan; 3 pr. s. kiusid (chooseth); 2 pl. imp. kiosad gi; p. cōs, gikōs, 3 p. pl. gicurun, 3 p. pl. sb. gicurin; p. p. gicoran. A. S. ceósan; 1 pr. ceóse, 2. 3 pr. cyst; 1. 3 p. ceás, 2 p. þu cure, p. pl. curon; sb. ceóse; p. p. cōren. M. ohuse, inf.; 3 p. s. chees, ches, 3 p. pl. chesen, chosen; p. p. chosen; p. p. pl. chosene.

W. ; p. chees; p. p. chosen. Ch. chese; chese;³ chosen.

Sh. p. p. chosen, chose. Bib. p. p. chosen.

clapenn,⁴ A. S. clāþjan (-ōde, -ōd). M. clothen 3 pr. pl.; p. cladde; p. p. clothed. W. ; p. cloþide, cloþede; p. p. cloþide, cloþde. Ch. ; p. clad ; p. p. yclothed, clothed, cladde, yclad. clad, cled. Sh. and Bib. p. and p. p. clothed and clad.

clepen occurs in Hamlet and is occasionally used in poetry as an archaism.

climbenn.⁵ A. S. climban; p. clamb, pl. clumbon; p. p. clomben.

M. 3 p. s. clomb. Ch. p. pl. clamben and clomben.

clofenn p. p.; H. clioban; p. klōf, p. pl. clubun. A. S. clufan, cleofan; 3 pr. s. clyfð; p. cleáf, clufon; p. p. clofen. M. 3 p. s. cleef; p. p. cloven. Sh. cleave; p. clove, cleft; p. p. cloven, cleft. Bib. cleave; p. clave; p. p. cloven, cleft.

cnawenn; 1 p. cneow, 3 p. cneow, cnew, cneww; p. sb. cnewe.

¹ also bringan; p. brang, brungon; p. p. brungen. þæt he þā bysene from gode brungen hæfde. Caedmon. v. 647. ed. Bouterwek.

² and everyche of hem (Foules) *bringethe* a Braunche of the Bayes or of Olyve in here Bekes, in stede of Offryng, and *leven* hem there. M. p. 59.

³ and lede his chosene to Blisse, M. p. 114. . . . And at the last he chese him (*refl.*) for to wende. Ch. 6497. *chese* is most probably an unusual form for *cheseth* 3 pr. s. as Tyrwhitt quotes it.

⁴ *cast*. Wycliffe has 3 p. s. caste, castide, 3 p. pl. castiden, p. p. caste. Shakspeare "with casted slough." Hen. V, IV, 1.

⁵ "So *clomb* the first grand thief into God's fold." Milton. The Bible has, I believe, only climbed.

- A. S. cnáwan, 3 pr. s. cnæwð; p. cneow; p. p. cnáwen.
 M. W. Ch. (Ch. p. p. yknowe, knowe).
cumenn; 1. 3 p. s. comm,¹ 2 p. s. come; pl. comenn; imp. comm, cumm,
 2 pl. cumeþþ; p. p. cumenn.
 H. cuman, cumen, te cumanne; 1 pr. cumu, 2 pr. cumis, 3 pr. cumid;
 2. 3 pr. pl. cumad; p. p. cuman, p. p. pl. cumana.
 A. S. cuman; 1 pr. cume, 3 pr. s. cymþ; p. com; p. p. cumen.
 M. come, 3 pr. pl. comen; 3 p. s. cam, come, com (overcomen?), 3 p.
 pl. comen, camen (cam?); p. p. comen. W. come; 3 p. come,
 came, 3 p. pl. comen, camen. Ch. comen, come, inf.; 2. 3 pr.
 pl. comen, come; p. came; p. p. comen, come.
cwæþþ. 3 p. s.; (compare *cuthian*, *cudian*, *cudean* H. (cwiddenn Orm.) A.
 S. cwéðan; p. cwæð; p. p. (ge)cweden.
 M. 3 p. s. quoth, quothe, 3 p. pl. quothe. Ch. quethe,² p. quod.
cwennkenn;³ weak, also in M. and W.
dellfeþþ;⁴ H. bidelþan, bideluan; p. pl. bidulþun; p. p. bidolþan. A. S.
 delfan; p. dealf, p. pl. dulfon; p. p. dolfen, delfen, delfen. W. 3 pr.
 pl. deluen; 3 p. s. dalfe, dalue. Ch. p. p. dolven.
don,⁵ 2 pr. s. dosst, dost, 3. doþ, pr. pl. don; 2 p. didesst, 3. dide, pl. didenn.
 H. duan, dôn, doan, doen; imp. 2 s. dô, duo, giduo, 1 pl. duan,
 duoian, 2 pl. duad, duat, dot, duot; 1 pr. s. dôm, duom, dôn, gidôn.
 duon, giduon, 2 pr. s. dôs, duos, giduos, 3 pr. s. dôd, gidôd, dôt,

¹ ne comm nohht ǵētt min time. Orm. 14021. in tokene of the Sacrement that was to comene. M. p. 87.

² quoth is not yet obsolete (ludicrous).

³ Chaucer: quench; p. queinte; p. p. queinte. drench; p. dreint; p. p. dreint &c.

⁴ "When Adam delved and Eve span

Who was then a gentleman?" says the old socialist song which formed the standing text of Ball, the priest of Kent, in the great rebellion of Wat Tyler 1381.

⁵ I have quoted only the principal forms. Orm. has 2 pl. imp. doþ, and do. W. doþ, do. Compare the following. To raþenn himm þe bettste raþ Off — whatt himm wass to donne. O. 2949. Bouterwek, *Glossar* to Caedmon, gives several interesting forms A. S. See gedôn . . . A strong man scholde have ynow to done. M. p. 265. The verb *to do* will not, I believe, be found as an auxiliary in Orm., Maundevile and Wycliffe, and very seldom in Chaucer. In the two phrases, *do pave them*, and *do singe a mass*, Maundevile, *do* is not auxiliary, but doubtless a translation of the French *faire*. Chaucer has doand, p. pr. (rhymes to and), p. p. don, do.

gidôt, duod, giduod, duot, giduot, doit, 1 pl. duan, doan, giduan, duat, duot, 2 pl. duad, duat, dod, dot, gidot, duod, duot, 3 pl. duad, duat, dod, dot, duod, duot; 1 p. s. gideda, *Confess.* 3, 49. 2 s. dâdi, (dedi, Ps. 70, 19.), dedos, 3 s. deda, dede, gideda (waladida, *bene fecit*, Ps. 55, 3), 2 pl. dâdun, dedun, 3 pl. dâdun, dedun, gidâdun, gidedun; p. p. giduan, gidoen (gidon, *Ess.* 3; gedana, p. p. pl. *Ps*) andôn, (opened, *aufgethan*).

A. S. dón, gedón; pr. 1 s. dó, 2 s. dést, 3 s. déþ, pl. dóþ (3 p. pl. don, Cædmon 2405. ed. Bout.); p. 1 s. dyde, 2 s. dydest, dyde, did, gedyde, pl. dydon, (3 pl. dædon, Cædmon 719.); p. p. gedon. M. do, 3 pr. pl. don, done, 3 p. s. dyd, did, dide, dede, 3 p. pl. dyden, diden; ydon, don, done. W. Ch.

drædenn, dredenn; imp. dred; 2 pr. s. drædesst, 3. dredeþþ, 2 pl. pr. drædenn; 3 p. s. dredde.

H. only in comp. with ant—, an—, drádan(en), drêden, inf.; 3 p. s. drêd, dried, 3 p. pl. drêdun, driedun; 3 p. sb. drieved, 3 p. pl. sb. drêdin, drievedin, drædin; 2 pl. imp. drâdad (andrâdondon *metuentibus* Ps. 59, 6.)

A. S. drædan; p. dréd; p. p. dræden. M. and W. p. dredde. M. p. p. (adrad¹). Ch. drede; p. dradde, drad; p. p. dradde, drad, dred.

draǵhenn; p. drohh, droh; p. p. draǵhenn. H. dragan; 1 pr. s. dragu. 3. dregid; gidregid; p. drôg, druog, gidruog. A. S. dragan; 3 pr. s. drægþ; p. dróh, p. pl. drógon; p. p. drægen. M. drawen, drawe; p. (withdrowghe²) drawen. W. drawen, drawe; p. drowe; p. p. drawen. Ch. draw, p. drough.

drifenn, p. draf, p. p. drifenn. H. driþan; p. dréf, driþun.

A. S. drifan, dryfan; p. dráf, p. pl. drifon; p. p. (ge)drifen. M. 3 pr. pl. dryven, 3 p. s. drof p. p. dryven. Ch. drife, p. p. fordrife.

drinnkenn; p. drannc, p. pl. drunnkenn; p. p. drunnkenn.

H. drincan; p. (gi)dranc, p. pl. (ge)druncun; p. p. druncan.

¹ *adrad* and *dradd* were in use at the end of the 16th century and perhaps later.

² that the Watre withdrowghe him so, (dass das Wasser [des Jordans] sich so zurückgezogen hatte) Maundevile p. 104.

A. S. drincan, gedrincan; p. dranc, p. pl. druncon; p. p. druncen.

M. drynken, drynke; 3 p. pl. dronken; p. p. dronken.

W. drynke, dryncke, inf.; p. dranke, p. pl. drunken;¹ p. p. drunken. Ch. p. p. dronken.

dwellenn; 3 p. s. dwalde; p. p. dwelledd. H. forduelan, p. p. forduolan; biduelian; p. p. biduelid. M. dwelle, duelle,² inf.; 3 pr. pl. duellen. duellyn; p. dwelte, dwellede, dwelled; p. p. dwelled. W. p. p. dwelte, dwellide.

etenn 2 pr. pl. etenn; p. *ēt*, p. pl. etenn; 2 s. imp. ett. H. etan. A. S. etan; 1 pr. s. ete, 2 s. ytst, 3 s. yt; pl. we etap, ete; p. 1. 3 s. æt, 2 s. æte, pl. æton; p. p. (ge)eten. M. eten, ete, inf.; 3 pr. pl. eten, ete; 3 p. s. eet, eete, ete; p. p. eten. W. has likewise eten, etiþ 2 pr. pl.; eten 2. 3 pr. pl.; ete 2 pl. imp. Ch.

færenn; p. p. færedd.³ A. S. weak. Ch. p. p. afered, aferde. Sh.

fallenn; p. fell, p. p. fellenn; p. p. fallen. H. fallan, 3 pr. s. fallid, 3 pr. pl. fallad; p. *fëll*, *fël*, p. pl. fellun; p. p. antfallan.

A. S. feallan; 3 pr. s. fylþ, fealþ; p. (ge)feoll; p. p. gefeallen.

M. falle; p. s. fell, felle, p. pl. fellen; p. p. fallen.

W. falle; 3 p. s. fel, felde, 3 p. pl. fellen, felden; fallen.

Ch. has likewise 3 p. pl. felden;⁴ p. p. yfalle, fallen, fall.

fon, inf.; 3 pr. s. fop. *fangenn*, inf.; 3 p. pl. onnfengenn. H. fâhan. fâhen, inf.; 3 pr. s. — fâhid, fahit, 3 pr. pl. — fâhat; 3 p. s. — fêng (fieng); 2. 3 p. pl. — fêngun; p. p. gi(ge)fangan.

A. S. fôn, inf.; 1 pr. s. fô, fôh, 2 pr. s. fêhst, 3 pr. s. fêhþ, pl. fôþ; p. feng; p. p. (ge)fangen, fongen. Ch. inf. fong.⁵

¹ and alle drynken þerof (*biberunt*) Mark 14, 23.

² This verb seems to have perplexed the writer sadly, but none of the various forms are of scientific value.

³ I tell thee, Lady, this aspect of mine

Hath fear'd the valiant. Sh. Merch. of Ven. II, 1. Will not the ladies be afeard of the lion? Mid. N's. Dr. III, 1. frequent in Shakspeare. *afeard* may be heard every day in London (*vulgar*).

⁴ In the verse "The leaves felden as they flien," Ch. Rom. of the Rose 911 Tyrwhitt considers felden = 3 p. pl. felled (made to fall). The frequent use of this tense in Wycliffe shows that the meaning is simply, The leaves fell as the nightingales flien (flew).

⁵ rimes with long. Shakspeare has fang. "Destruction fang mankind." Timon of Athens IV, 3. which Dr. Delius (Shakspeare-Lexicon) translates *mit den Zähnen oder Klauen packen*.

farenn; 2 pl. imp. fareþþ; 3 p. ferrde? 3 p. pl. ferrdenn? p. fôr, for; p. pl. forenn; p. p. farenn. H. faran, faren; 3 pr. s. farid, farit, ferid. ferit; p. s. fôr, fuor, p. pl. fôrun, fuorun; p. p. gifaran.

A. S. faran; 1 pr. s. fare, 2. færst, 3. færþ, pr. pl. farap; p. for. p. p. (ge)faren. Ch. fare, inf.; 3 pr. s. fares;¹ p. ferde, p. pl. ferdén; p. p. fered, ferd.

fecchenn inf. (O. S. fehon?) A. S. feccan, p. feahte. Ch. fecche, p. p. yfette. Bib. fet,² inf. (O. E. fet).

fedenn; p. fedde, feddenn. H. compare fôdian. A. S. fédan; 3 pr. s. fét; p. fedde, p. p. féded. M. 3 pr. pl. feden; p. fedde; p. p. fedde.

findenn; 3 pr. s. findeþþ, finnt; 1. 3 p. s. fand, pl. fundenn; p. p. fundenn. H. findan; p. fand, p. pl. fundun; p. p. fundan. A. S. (ge) findan, 2 pr. s. finst, 3 pr. s. fint; p. fand, p. pl. fundon; p. p. funden. M. fynden, inf.; 3 pr. s. fyndethe, fynt, 3 pr. pl. fynden, fynde; 1 p. fond, 3 p. fond, fonde, 3 p. pl. founden, fownden; p. p. founden, founde. W. Ch. find; 3 pr. s. fint, p. fande, fond, found.

fleon,flen, p. flæh, p. pl. flughenn; } H. fliohan; p. flôh (3 pr. pl. sb. flien. Ps.)
flezhenn, p. flæh. } A. S. fleón, flíon (fleógan) 3 pr. s. flyþ.

p. fleáh, p. pl. flugon; p. p. flogen.

M.³ part. pres. *flyenge*; p. fleyghe, fleihe; p. p. flowen. . . . *fleen*, inf.; 3 pr. pl. flien; 3 p. pl. fledden; p. p. fled. Ch. has also. p. flaie.

forrgilltenn, p. p. forrgilltedd, forrgillt.

forrhelenn,⁴ p. forrhall, p. p. forrholenn.

forrlesenn, p. forrlæs, p. pl. forrlurenn; p. p. forrlorenn.

W. leese, 3 p. loste. Ch. forlese, p. p. forlore.⁵

Orm says þatt sannt Johanness fullhtning wass halsumm annd god to fanngen. 10799. Ch. and sayd him that she wold . . . cristendom of prestes hondes fong. 4797.

¹ 3 pr. s. fares, in imitation of a Yorkshire (?) dialect.

² to fet occurs in two Bibles ed. 1608 and 1633. Nares says that this form (said to be still in use in some counties) was not generally changed till after the beginning of the 18th century, nor then completely.

³ fly, flee (flew, fled) are sometimes confounded.

⁴ The examples from the Saxon languages will suffice, and I shall now confine myself to the English.

⁵ lore p. and p. p. were in use till the end of the 16th century (perhaps). forlorn still survives (adj.).

forrsakeþþ; p. forrsoc, p. pl. forrsokenn; p. p. forrsaken. Sh. p. p. forsook, forsaken.

gan; 2 pr. gast, 3 pr. gaþ, pl. gan; 3 p. s. ȝede, p. pl. ȝedenn; 2 imp. ga, 1 pl. gan, 2 pl. gaþ; p. p. gan (*ganngenn*, inf.; 3 pr. ganngæþþ). M. gone, gon, go, inf.; 3 pr. pl. gone, gon, go; p. ȝede, p. pl. ȝedenn (p. wente, went, p. pl. wenten), p. p. gon. Ch. has also ȝede, wente, went, wenten. W. only p. went &c.

gretenn; M. W. Ch. p. grette.

hæwenn; p. p. hæwenn (A. S.) M. hewén, inf. (Ch. hewe). Sh. and Bib. p. p. hewed, hewn.

haldenn; 3 pr. haldeþþ, hallt, pr. pl. haldenn; p. heold, held, p. pl. heldenn; p. p. haldenn. M. holden, holde, inf.; 3 pr. s. holdethe, holt; 3 p. s. helde, held, pl. helden; p. p. holden. (W. has also 3 p. s. helde, heelde, hilde; 2 p. pl. hilden. 3 p. pl. hilde.) (Ch. 3 pr. s. holt, halt; p. halt; p. p. halden, holden, hold.) Sh. and Bib. p. p. holden, held.

hefenn; p. hoff, hof; p. pl. hofenn; p. p. hofenn, hæfedd.

Ch. heve; p. haf. Bib. p. p. heaved.

hellpenn; p. hallp; p. sb. hullpe; p. p. hollpen. M. helpen, helpe; p. halp.

Ch. help; p. p. halpe. Sh. holp, helped. Bib. helped, holpen.

heng 3 p.; (henngde) p. pl. henngdenn; p. p. henngedd. M. hangen 3 pr. pl.; henge pr. sb.; p. henge; (p. p. honged). W. p. hengide, p. p. hangide. (Ch. hang, hong, inf.; p. heng; p. p. heng.)

heȝheþþ; p. p. heȝhedd, heȝhenn.

hidenn; p. pl. hiddenn; p. p. hidd. M. hyde, hide; p. hidde; p. p. hidd. hid, hidde, hydde. W. Ch.; Sh. and Bib. p. p. hid, hidden.

kiþenn, 3 pr. s. kiþeþþ; p. kidde; p. p. kiþpedd. Ch. kithe, p. kidde, kid; p. p. kithed, kidde, kid.

læpenn; p. sb. lupe. Ch. lepe; 3 pr. and 3 p. lepe, lep;¹ part. pr. lepande.

ledenn; p. ledde; p. p. ledd. M. leðen, lede, inf.; p. ledde, ladde, lad; p. p. ylad, ladd, lad. W. = Orm. Ch. lede; ladde; lad; i. e. = M.

¹ I remark, once for all, that Chaucer's dialect frequently exhibits strong forms, which are still constantly in use as London vulgarisms.

lin; 2 pr. *list*, 3 pr. *liþ*, pl. *lin*; p. *laȝȝ*. M. *lygge*, *ligge*, *lyen*, *lye*, *lie*, *lyȝe*, inf.; 3 pr. s. *liggethe*, *lyȝth*, *lyethe*, *lithe*, 3 pr. pl. *lyggen*, *lyȝn*, *lyen*; p. *lay*; p. p. *yleye*; part. pr. *lygging*. W. *lyþ*; p. *laye*; part. pr. *liggyng*.

Ch. inf. *ligge*, *lie*; 3 pr. s. *lith*; p. *lay*, p. pl. *layen*; p. p. *lien*.

þe lisste (*juvat*) 3 pr. s.; 3 p. s. *himm lisste* (A. S. *lyst-an*; generally impersonal). M. *him list* (*lyst*); *men list*. W. Ch. *list*, *liste*, *lust*; p. *luste*, *leste*.¹ Bib. The wind bloweth where it listeth.

lisstenn;² 3 imp. s. *lisste*; 3 pr. sb. *lisste*.

makenn; imp. *macc*; p. p. *makedd*.³

meokenn, *mekenn* (*to humble*); † 3 pr. s. *mekeþþ* (Rob. Glou.), *mekes* (Pet. Langtoft).

nimmenn (*to take*); 3 p. *namm*; p. p. *numenn*. Ch. *nime*, p. p. *nomen*, *nome*.⁴ *ræde* (*to advise*) p. *radde*. Ch. *rede*, p. *radde*, *rad*.

ræfenn; p. p. *ræfedd*. Ch. *reve*; p. *rafte* (p. p. *byraft*).

rann 3 p.; M. *renne*, 3 pr. pl. *rennen*; p. *ran*; p. p. *ronne*.

W. *renne*, 3 pr. pl. *rennen*; p. *ran*, p. pl. *runnen*.

Ch. *renne*; p. *ran*, p. pl. *rannen*; p. p. *yronnen*, *yronne*.

rekenn (*to take heed of*); p. *rohhte*; (p. p. *forraht*).

Ch. *recche*, *rekke*; p. *rought*, *raught*; p. p. *raught*.⁵

redeþþ, 3 pr. s., 3 pr. pl. *redenn*; p. p. *redd*. M. 3 pr. pl. *reden*; p. p. *rad*, *radde* (*overredde*). W. *reed*, inf.; 2 p. pl. *redde*, *redde*; p. p. *redde*, *red*. Ch. *rede*; *radde*, *rad*.

¹ Chaucer confounds pres. and p. tenses. M. uses it occasionally, but very rarely with a pers. nom. *to what man sche list*. Compare *hym likethe*. M. *if you liketh, it liketh* hem. Ch. *an it like your majesty*. I. Hen. IV. what him lusted. Rot. Parl. (reign of Hen. V).

² Compare English. *list* and *listen*. It is found with the acc. Orm. *wiþþ ære sholde lissten itt*. *Dedication* 133. *Elves, list your names*. Mer. Wiv. of Windsor. *Listening their fear*. Macbeth. and *listened them awhile*.

³ Chaucer alone retains the full form, p. *maked* and *made*; p. p. *ymaked*, *maked*, *ymade*, *made*.

⁴ Compare *Nym* one of Shakspeare's worthies. (The verb ought [compare Orm. *ah*, p. *ahhte*] exhibits many peculiarities. M. *oughte us to dreden*; Men *oughte*. Wycl. uses *owiþþ and owe* [ought]. In Ch. *ought* is used as pres.; and also impers. *wel ought us werke* 15482. *you ought him a thousand pound*. I. Hen. IV.)

⁵ The hand of death hath *raught* (reached) him. Ant. and Cleop. IV. 9.

reddenn (to rid); p. redde.

risenn; p. ras; p. p. risenn. M. risethe; p. roos; p. p. rysen.

W. rise; p. roos (p. pl. risen? Luke 4, 29.) p. p. risen. Ch. rist 3 pr. s.¹

sawenn (to sow) 3 pr. pl. W. sowe, inf.; sowen 3 pr. pl.; p. sewe; p. p. sowen.

seggenn;² 1 seȝge, 2 seggesst, seȝgst, 3 seȝȝþ; p. seȝȝde, p. pl. seȝȝdenn; p. p. seggd. M. seyne, seye, sey, inf.; 3 pr. s. seythe, 3 pr. pl. seyn, seye; 3 p. s. seyde, 3 p. pl. seyden, seyde; p. p. seyd.

W. seye, inf.; 1 pr. seye, saye, 2 pr. seyste, 3 pr. seiþ, seis; 2. 3 pr. pl. seyn; 2 pl. imp. seȝe; 3 p. s. seyde, seyde (seye); 3 p. pl. seyden, seiden; p. p. seyd, seyde.

sellenn; p. pl. saldenn. M. selle; p. solde; p. p. sold. W. selle, 2 imp. s.; p. selde, solde.

sendenn; p. sennde. M. senden, sende, inf.; p. sende, sente, p. pl. senten; p. p. sent. W. sende; p. sente; p. p. sente. Ch. has also *send* 3 pr. s.

seon, *se*; 1 pr. seo, se, 2 pr. seost, sest, 3 pr. seop, seþ, pr. pl. sen; p. sahh, p. pl. sæghenn (1 p. pl. sæghenn *and* sæghe); pr. sb. seo, se; p. sb. sæghe; p. p. séne, sene, seghenn. M. seen, see, se, inf.; 3 pr. pl. see; p. saw, saughe, saghe, p. pl. sawghe, sawen, saughe, seyghe, p. p. seen, sene, seyn.

W. see, se, inf.; 2. 3 pr. pl. seen; 2 pl. imp. se; 3 p. s. size, 1 p. pl. see,³ 3 p. pl. sizen; p. p. seen.

Ch. sene, sen, see, se, inf.; p. seie, seye, sey, saie, say, sie; p. p. saine, seine, sene, sen.

shawenn; p. p. shæwedd, shæwenn.⁴

shapeþþ; p. shop; p. p. shapenn. Ch. shape; shope; shapen, shape.

shetenn (to shut). W. 2 imp. s. schitte; p. shitte; p. p. schitte.

¹ rise, ris, ris. Cockney Dialect. Ben Jonson, born at Westminster (1574—1637) has the same, "For I am risse here with a covetous hope. *Poetaster*."

² The Hildebrandslied has the two forms *seggen* and *sagen*. *Ik gihôrta dhat seggen*. 1. *ibu du mi anan sagés*. 20. *dat sagétun mi*. 26. Spenser has p. p. sain. Shakspeare in *Love's Labour Lost* III, 1. *that hath to-fore been sain* rhyme.

³ still very common in the London Dialect; the Hostess uses it in I. Hen. IV. he doth it as like one of the players as ever I see. The sad confusion in this verb arises from the loss of A. S. ȝ.

⁴ i. e. strong and weak, as in modern English.

- Ch. shette, shet, inf.; p. shette, shet; p. p. shette, shet, shot.
shineþþ; p. shan. W. shyne, inf.; 3 pr. s. schyne; p. schone.
sikenn (to sigh). Ch. sike; p. sighte.
sinnkeþþ; p. p. sunnkenn. M. synke, inf.; p. s. sank, p. pl. sonken; p. p. sonken. Bib. p. sank *and* sunk; p. p. sunk (no sunken?). Sh. p. sunk (no sank?); p. p. sunken, sunk.
settenn; p. sette; p. p. sēt, sett. M. 3 pr. and p. pl. setten, sette. W. pr. and p. sette. Ch. sette; 3 p. set; p. sette, set; p. p. ysette.
sittenn; p. satt, p. pl. sætenn. M. sytte; 3 pr. s. syttethe (*seldom*), syt, sytt, sitt, pl. sitten, sytten; p. sat, satt. p. p. it is sytt, p. 124. W. sitte, 3 pr. s. sittip; part. pr. sytting; 1 p. satte, 3 p. satte, sate. p. pl. satten, sat.¹ Ch. sitte; 3 pr. s. sit; p. pl. saten; p. p. sitten; part. pr. sittand.
slæn, 3 pr. slæþ.
slan, 2 pr. slast, 3 pr. slaþ; p. sloh, p. pl. sloghenn; p. p. slagenn. M. sle, inf.; 3 pr. pl. slen,² sleen; 3 p. s. sloughe, slowghe, 3 p. pl. slowen, slowghe; p. p. slayn. W. slee, inf. *and* imp.; p. s. slowe, p. pl. slowen, slewen (2 p. pl. slowen); p. p. slayne. Ch. sle, slo, inf.; pr. pl. slen; p. slow; p. p. slain, slawe, yslawe.
slæpenn; p. sleppte; p. pl. slepptenn. Ch. slepe; p. slept, slepe, slep.
smitenn. M. smyten, smyte, inf.; 3 pr. s. smytt (smytethe *seldom*), 3 pr. pl. smyten; p. smot, smoot; p. p. smytten, smyten. W. smyte, inf.; 2 imp. pl. smytiþ; p. smote, p. pl. smyten; p. p. smyten. Ch. has smitted p. p. (for smitten).
spekenn; p. spacc, p. pl. spækenn. M. speke; 3 pr. pl. speken, speke; p. spak, p. pl. spaken; p. p. spokenn, spoke. W. speec, speek; p. spac (3 p. pl. spac!), p. p. spoken. Bib. speak; p. spake; p. p. spoken. Sh. speak; p. spake, spoke; p. p. spoken, spoke.
springenn; p. s. sprang; p. p. sprungenn. M. p. s. sprong. p. pl. sprongen. W. sprynge, inf.; p. s. sprunge; p. p. sprungen. Bib. and Sh. p. sprang *and* sprung. &c.

¹ and whanne he hadde sette, *et cum sedisset*. Does Wycliffe here confound the two verbs *set* and *sit*, as is constantly done by the uneducated? The form *seten* likewise occurs.

² Mr. Halliwell in his Glossary quotes *sleu* (slay); this word occurs p. 143. and is doubtless an erratum for *slen*, 3 pr. pl.

- stann denn*, 3 pr. s. stanndepp, stant; p. stod, p. pl. stodenn; p. sb. stode. M. (undirstonde, inf.) 2 pr. s. stondest, 3 pr. s. stont, 3 pr. pl. stonden; p. s. stode; p. p. undirstonden. W. stonde, inf.; pr. stonde; p. s. stood, stode, p. pl. stoden; p. p. understonde. Ch. stande, stonde, inf.; 3 pr. s. stant, stont; p. p. stonden.
- stighenn*; p. s. stah; p. p. stighenn. M. stye, inf.; p. s. steighe, steyghe. W. 1 pr. pl. steygen; 3 p. s. steyge, steygede, 3 p. pl. steygeden; p. p. steygede.
- stinntenn*. Ch. inf. stente; p. p. stenten. † stent inf. *and* p. Spenser.
- strac* 3 p. s. (W. 2 imp. s. stretche, p. s. straughte.) Ch. strake (*to proceed directly*) (strecche, inf.; p. straughte; p. p. streight. † straken, inf. Piers Plowman.
- swelltenn*; p. s. swallt, p. pl. swulltenn. Ch. swelte; p. swelt. † p. swelt Spenser.
- swinnkenn*; 2 p. s. swannc; p. p. swunnkenn. Ch. swink; p. p. swonken.
- tæchenn*; p. tahhte, p. pl. tahhtenn; p. p. tahht. M. teche;¹ p. p. taughte. W. teche; p. tauhte. tauht; p. p. tauhte.
- takenn*, pr. pl. takenn, takenn; p. toc, p. pl. tokenn, tokenn; 2 imp. s. tacc, pl. takepp; p. p. takenn, takenn. M. W. Ch. W. has also p. p. take; Ch. p. p. take, tane.
- tellenn*; p. talde, p. pl. taldenn; p. p. tald. M. telle, inf.; p. s. told, p. pl. tolden, tolde, told; p. p. told. W. 3 p. pl. tolden, teldep; p. p. tolde.
- tredenn*; p. s. tradd; p. p. trededd, tredenn. Ch. tread; p. trade.
- þe þirrsteppe*.² W. þristen, inf.; p. þristide.
- þresshesst*, 2 pr. s. p. p. þrosshenn.
- wakenn*³ (*to watch*); p. pl. wokenn. M. wake (*to watch*); p. woke, wooke.
- wasshenn*, p. wessh, p. pl. wesshenn. M. pl. pr. wasschen; p. wossch,

¹ where oure Lord betaughten the Ten Comandementes to Moyses. M. p. 63.

² subst. in Orm. þirrsst *and* þrisst (Ch. thrust), adj. þrisstiz (Ch. thrusty). Spenser has *thrist*, *thristy*.

³ The king doth wake to-night and takes his rouse. *Hamlet*, I, 4.

wossche, wassched; p. p. wasshen. W. 2 imp. s. wasche; pr. pl. waschen; p. waschide, p. p. waschen.¹ Ch. p. wesh; p. p. washen. *waxenn, waxxenn*; p. wex; p. p. waxenn. M. wexe,² inf.; 3 pr. pl. wexen, wax; p. wax. W. waxe, inf.; p. s. wexe, wexide, p. pl. wexen; p. p. waxen. Ch. p. wex, woxe; p. p. woxen. *winnen, winenn*; p. wann, p. pl. wunnenn; p. p. wunnenn. M. wynnen, wynne, inf.; p. wan; p. p. wonnen. Ch. winnen, winne, win, inf.; pr. sb. win; p. wan; p. p. ywonne, wonnen, wonne. † Spenser, p. wonne. Drayton, p. wan, won.³ *wirrkenn*;⁴ p. wrohhte, p. pl. wrohhtenn; p. p. wrohht. *writenn, writenn*; p. wrāt; p. p. wrītenn, writenn. M. writen, inf.; p. s. wrot, wrote, 3 p. pl. wroot; p. p. writen, wryten. W. write; p. wrote; p. p. wryten, writen, written. Ch. p. p. ywriten, writen, written. Sh. write, p. wrote, writ; p. p. written, writ.⁵ *zetenn*, 3 pr. gett;⁶ M. geten, gete, inf.; p. s. gatt, gat, 3 p. pl. goten; p. p. geten, goten. W. gete, inf.; (p. pl. forȝeten, forȝaten); p. p. geten. Ch. getten, get; p. gatte, gat; p. p. ygeten. Bib. get; p. gat, got; p. p. gotten, got. Sh. get; p. gat, got; p. p. gotten, got. *ȝifenn*; 3 pr. s. ȝifeþþ, gifeþþ, 3 pr. pl. ȝifenn; p. ȝaff, gaff, p. pl. ȝæfenn, gæfenn (3 p. pl. ȝæfe); 2 imp. s. ȝiff, 3 imp. s. ȝife, gife; p. p. ȝifenn, gifenn. M. ȝeven, ȝeve inf.; 3 pr. s. ȝevethe, 2 pr. pl. ȝeven, 3 pr. pl. ȝe-

¹ Dr. White in his *Notes on the Glossary to the Ormulum*, gives the forms *I waisch* Matt. III, 11. and p. p. waischen, waischun Matt. III, 6. Mark X, 38. 39.

² Spenser and Dryden have the forms *did wex*, *wexing*: Drayton, *she wex'd*.

³ Drayton, the author of the *Poly-olbion*, was born about 1563, died 1631. "His contemporaries bear witness to the virtuous and honourable tenour of his life, and his works contain abundant proofs of erudition and genius." *Southey*.

⁴ So also with a slight change in the orthography, M. W. Bib. Ch. Sh. worked p. and p. p. is a modern form.

⁵ Dr. Johnson gives p. wrote, writ; p. p. written, writ, wrote: *writ* p. and p. p.; *wrote* p. p. are now considered vulgarisms.

⁶ Aȝȝ alls he mare and mare gett

Aȝȝ lisste himm affter mare 10220.

ven, geve; p. s. gaf, p. pl. gaven; p. p. goven. W. gyue, giue,
inf.; p. s. gaue (give¹), p. pl. gauen; p. p. gouen.

¹ And þe twelue disciplis gederide togedir (*convocatis*) · he gyue to hem power of unclene spiritis. *Mat.* X, 1. This preterite is still in use in the London Dialect.

The above list is merely a selection of the more interesting verbal forms collected during a cursory and partial perusal of the works quoted; comparative glossaries, when complete and based upon correct manuscripts or authentic editions, such as we now possess of the *Ormulum* and of Wycliffe, form the most valuable illustrations of the development of a language, the history of which is still to be written.

C. H. MONICKE.

MITTHEILUNGEN ÜBER DIE ÖFFENTLICHE HANDELS-LEHRANSTALT.

Es sind nun zwei Jahre verflossen, seitdem keine spezielleren Mittheilungen über den Zustand und das Wirken der Handels-Lehranstalt erfolgten, und es dürfte demnach den Wünschen ihrer Freunde entsprechen, die Uebersicht, welche in der Einladungsschrift zur Prüfung im Jahre 1852 durch den Unterzeichneten gegeben ward, hier fortgeführt zu sehen.

Wenn nun durch die Darlegung der wesentlichsten Ergebnisse und Veränderungen zunächst eine Pflicht erfüllt wird, so ist es zugleich ein schöner Genuss, Resultate vorlegen zu können, aus denen Lohn und Freude für alle Diejenigen entspringen, welche ihre Kräfte der Lehranstalt widmeten, so wie für die, welche theilnehmende Gesinnungen für das Gedeihen derselben im Herzen tragen, und es bewährt sich abermals, dass über vereinigten Anstrengungen, die einem heiligen Ziele, der Erziehung der Jugend, gelten, der Segen Gottes waltet.

Die Handels-Lehranstalt genoss seit ihrer Gründung das Vertrauen aller Männer, die sich zu dem Erziehungsprinzipie einer gerechten, aber auch strengen Leitung bekennen, und die Zahl der Ältern, deren Hoffnungen für die Ausbildung ihrer Söhne sich nach Leipzig richteten, wuchs in bedeutendem Grade. Bezieht sich nun diese Thatsache auf die Vergangenheit, so ist das Resultat der Gegenwart ein noch blühenderes und um dies zu beweisen, bedarf es nicht vieler Worte. Nicht nur ist die Zahl der Zöglinge seit vier Jahren um 52% gestiegen, sondern auch die moralische Haltung und das wissenschaftliche Streben derselben haben sich auf der Bahn gehalten, welche die rechte ist, und die Schule darf freudig aussprechen, dass sie ihre Aufgabe segensreich gelöst hat. Und mit welchen Schwierigkeiten muss sie kämpfen, welche Hindernisse überwinden, um den Jüngling innerhalb drei Jahren dahin zu führen, dass man die Ueberzeugung hegen darf, er werde, wenn er bei dem Scheiden aus der Anstalt in das öffentliche Leben tritt,

nicht zu Grunde gehen, sondern zur Freude seiner Ältern, zu seinem eigenen Glücke und zur Ehre der Anstalt, welcher er angehörte, in der Welt fortkommen! Erwägt man den herrschenden Zeitgeist der Ungebundenheit, eine Zeit, in welcher ein unnatürlicher Trieb der Selbstständigkeit bei der Ohnmacht sich selbst erhalten zu können, aus des Mannes Kraft in das Gehirn der Schuljugend gestiegen ist, so schauen wir da in einen Spiegel, von dem jeder Pädagog unwillig das Gesicht wendet und rüstig kämpft, dieses Bild der Gegenwart, so viel in seinen Kräften steht, unschädlich zu machen. Zwischen dem freien, schuldlosen Selbstbewusstsein eines Zöglings der Schule und dem in die Welt hinausgetretenen Manne, der nur auf sich zu bauen hat, ist eine weite Kluft.

Die Handels-Lehranstalt hat aber noch besondere Elemente zu besiegen, die bezüglich der eigenthümlichen Verhältnisse und Organisation derselben sich einfinden und leicht erklären lassen. Der Unterschied in der Nationalität, der Religion, der wissenschaftlichen Vorbildung, bei einem vorgerückten Alter von 14—16 Jahren, wo sich das Eine und das Andere bereits mehr oder minder ausgeprägt befindet, erheischt eine Arbeit, eine Energie, die keinen Augenblick lau und unschlüssig sein dürfen. Rechnen wir hierzu noch einen bisweilen verderblichen Einfluss auf das Gemüth Mancher, indem sie ihnen nicht gebührende Ansprüche machen, weil sie wissen, dass sie angesehenen und reichen Familien angehören, ja die bisher Befehle ertheilten, wo sie zu gehorchen hatten, dann fühlt man wol, dass die Zusammenschmelzung aller derartig verschiedenen Bestandtheile und die Ausbildung zu einem gemeinschaftlichen Ganzen sich nur durch Thatkraft und nicht durch Räsonnements bewerkstelligen lässt.

Wenn ich hiernach die Gesamtzahl der Zöglinge aufführe, welche seit 1850 am Schlusse eines jeden Schuljahres laut der Programmlisten sich vorfinden, so soll durch die statistische Uebersicht nicht vorzugsweise angedeutet werden, wie eine fortwährende Steigerung trotz der vermehrten Concurrenz ähnlicher Lehranstalten stattgefunden habe, sondern ich gebe sie, weil sie einen integrierenden Theil der historischen Entwicklung ausmacht und deshalb nicht übergangen werden kann. Es befanden sich:

In der I. Abtheilung.		In der II. Abtheilung. (Höherer Cursus.)		Im Ganzen.
1850	44 Handlungslehrlinge.	79 Zöglinge	=	123
1851	58 —	69 —	=	127
1852	76 —	76 —	=	152
1853	89 —	96 —	=	185
1854	72 —	116 —	=	188

Was nun die Veränderungen betrifft, denen die Lehranstalt im Laufe der letzten zwei Jahre unterworfen ward, so sind keine anzuführen, welche einen nachtheiligen Einfluss hervorgebracht hätten und in ihren Nachwirkungen hervorzubringen vermögen. Wol aber muss ich zwei, die innere Administration wesentlich berührende Einrichtungen erwähnen, durch welche erhebliche Übelstände bereits beseitigt sind und in Zukunft sein werden.

Die erste Abtheilung der Lehranstalt für die Handlungslehrlinge bestimmt, um diesen neben ihrer praktischen Stellung die Fortbildung auf dem Gebiete der Theorie zu verschaffen, erhält hauptsächlich solche Jünglinge, die in irgend einer Stadt- oder Landschule Sachsens herangebildet sind, hierorts ihre Lehrherren finden, und was sie früher für den speziellen Beruf nicht erlangen konnten, bei der Handels-Lehranstalt weiter auszubilden oder überhaupt zu erwerben hoffen. Allein da melden sich zur Aufnahme in derselben nicht selten junge Leute, über die man in Zweifel sein muss, ob sie je eine Schulbildung genossen haben und wird der Eintritt gestattet, so ist die Folge, dass, um ihnen das theilhaftig zu machen, dessen sie bedürfen, eine Elementarclassen hinreichen würde, und dann wäre ausser den bestehenden drei Classen eine vierte erforderlich. Hierzu ist aber weder die Zeit gegeben, noch eine Aussicht vorhanden, dass schliesslich dadurch das gewünschte Ziel erreicht werde; denn wo im 14.—16. Lebensjahre kein bescheidener Fonds einfachen Wissens vorhanden ist, wird auch schwerlich später ein solcher zu legen sein.

Um nun demjenigen, der nachzuweisen vermag, was für die Aufnahme erforderlich ist, auch das zu gewähren, was er wünscht, — wahren Nutzen aus den Mitteln der Lehranstalt und seinen eignen Kräften zu ziehen, — so ist durch den Vorstand der Anstalt der Beschluss gefasst und schon im vorigen Jahre ins Leben gerufen worden, dass hinfort streng geprüft, bevor aufgenommen wird. Hierzu eignet sich besonders die erste Woche des neuen Schuljahres, indem, wenn dieselbe abgelaufen ist, auch die Messferien beginnen und der eigentliche Cursus somit erst vier Wochen später eröffnet wird. In den sieben Tagen nun vermag jeder Lehrer ein einigermaßen sicheres Urtheil über den wissenschaftlichen Standpunkt des Zöglings zu geben und das Gesamtergebniss der Prüfung giebt einen begründeten Anhaltspunkt bezüglich des definitiven Eintritts oder der Abweisung. Auf solche Weise wird dann eine Classe formirt, in welcher wenigstens eine Basis dessen liegt, worauf weiter gebaut werden kann. Unterscheiden sich später die Schüler durch Fleiss und Faulheit, ehrenhaftes und gesetzwidriges Betragen und durch einen ihnen freilich nicht anzurechnenden verschiedenen Grad der Intelligenz, so hat die Lehranstalt im Verein mit den Herren Prinzipalen der Lehrlinge

Mittel und Wege, nachzuhelfen, wo der weniger Gewissenhafte in der Pflichterfüllung zurückbleibt. Dass die getroffene Einrichtung sich erfolgreich zeigt, beweist die Gegenwart, indem durchschnittlich die Haltung der Schüler der Lehrlingsabtheilung eine zufriedenstellende ist und das Bewusstsein sich bei ihnen kund giebt, ihr eignes Interesse für die Zukunft durch redliche Benutzung des Dargebotenen zu fördern. Wenn die Lehranstalt strengere Anforderungen bei der Aufnahme stellt, so wird zwar dadurch der numerischen Grösse kein Vorschub geleistet, allein es handelt sich hier nicht um die Menge, sondern um die Beschaffenheit dessen, was erreicht wird. Ueberdies hat die Erfahrung gelehrt, dass zu keiner Zeit ein richtig entsprechendes Verhältniss zwischen der Zahl der in Leipzig sich befindenden Handlungslehrlinge und der die Lehranstalt wirklich benutzenden bestanden hat. Mannigfache Betrachtungen werden durch einen derartig von der Erwartung abweichenden Zustand hervorgerufen, wenn man noch dabei die Thatsache hervorhebt, dass diese Abtheilung der Lehranstalt seitens des Vorstandes derselben die regste Aufmerksamkeit geniesst und jedes Opfer für sie zur Ausdehnung einer segensreichen Wirksamkeit so bereitwillig gespendet wird. Welche Früchte sich aus der dargereichten Munificenz ergeben, zeigt die zweite Abtheilung, der höhere Cursus, und in wiefern dies der Fall ist, soll näher nachgewiesen werden.

Um in dieselbe eintreten zu können, wird eine gute Vorbildung beansprucht und von den meisten Zöglingen, die sich zur Aufnahme melden, auch nachgewiesen, indem es hauptsächlich Söhne wohlhabender Aeltern sind, welche die Mittel besitzen, ihre Kinder die besten Lehranstalten besuchen zu lassen. Zwar stellen sich da auch unvermeidbare Hindernisse bezüglich der Anforderung und des Wunsches, eine möglichst gleichartige Bildungsstufe bei der Aufnahme hier zu erreichen, entgegen, da eine solche durch den ungleichen Standpunkt des öffentlichen Unterrichtswesens in den verschiedenen Staaten beschränkt wird. Allein dieser Übelstand ist weniger empfindlich, als er scheint, indem durchschnittlich die neueintretenden Zöglinge von Lehranstalten abgegangen sind, die, wenn auch nicht alle den deutschen Gymnasien gleich, doch denselben analog sind, folglich eine humanistische Tendenz verfolgen, und dies wird auch hier hauptsächlich gewünscht. Auf sie vermag die Handels-Lehranstalt mit Erfolg die spezifisch commercielle und industrielle Bildung zu bauen.

Jedoch hinderlicher für eine rasche gründliche Entwicklung des Zöglings ist die Differenz in der Kenntniss fremder Sprachen und namentlich der deutschen. Aus Frankreich, England, Italien, kurz aus nicht deutschen Staaten stammt ein grosser Theil der Eleven der zweiten Abtheilung, und bringen

diese auch genügende allgemeine Kenntnisse mit, so mangeln doch stets die der fremden Idiome und namentlich des Deutschen. In der dritten Classe, der untersten, werden alle positiven und exacten Wissenschaften mittelst deutscher Sprache vorgetragen; da ist es denn nicht möglich, dass der Nichtdeutsche folgen kann und die Aufgabe, eine Amalgamirung aller verschiedenartigen Theile zu einem sicheren Ganzen, wird schwierig und selbst ungenügend gelöst, derart, dass nach einem Jahrescursus beim Eintritte des Zöglings in die zweite Classe, die allgemeinen geistigen Kräfte desselben, eben aus Mangel an hinreichender Fertigkeit im Sprechen und Denken der deutschen Sprache, nicht hinlänglich geweckt worden sind, und dass ein solcher Schüler sich gehemmt fühlen und der Classe zur Last fallen muss. Es war deshalb der aufgenommene ausländische Zögling genöthigt, neben dem öffentlichen Unterrichte in der Lehranstalt noch in derjenigen Sprache, worin er nur wenige Fortschritte gemacht hatte und beziehentlich in der deutschen Sprache Privatunterricht zu nehmen, und häufig war die Zahl der wöchentlichen Lectionen nicht unbedeutend. Daraus entspringen aber für ihn drei, mehr oder weniger wichtige Übelstände: Mangel an Zeit für die Schularbeiten, Verlust an Kenntnissen durch das Nichtverstehen des Vorgetragenen und erhebliche Kosten. Hier nun wirkend und wohlthätig im Interesse des Zöglings einzugreifen, hat der Vorstand für nöthig erachtet und eine besondere Vorbereitungsclassen creirt, für welche die Schule die nicht unbedeutenden Ausgaben trägt. Dieselbe ist aber keineswegs als permanent bestehend anzusehen, sondern wird nur dann eröffnet, wenn sich mehrere Zöglinge einstellen, die in einer oder der andern wissenschaftlichen Disciplin oder in einer fremden, so wie der deutschen Sprache nicht das Erforderliche leisten, und dahin gehören nach der vorliegenden Erfahrung hauptsächlich Deutsch, Englisch, Französisch und Arithmetik. Bei der starken Lectionszahl, welche wöchentlich dafür hergegeben werden kann, ist es den Zöglingen auch möglich gemacht, das Mangelnde rasch zu erwerben, um dann in die dritte Classe einzutreten. Andererseits treffen viele Ausländer im Laufe des Sommers und bis Michaelis ein, indem weite Entfernung von Leipzig, Schluss eines Schuljahres, Geschäfts- oder Familienverhältnisse es den Ältern wünschenswerth machen, in der Mitte des Jahres die Söhne auf die hiesige Handels-Lehranstalt zu bringen. Da ist nun besonders die Vorbereitungsclassen geeignet, Hülfe zu leisten, indem durch sie vollständig reife Zöglinge für das nächste Schuljahr zu Ostern herangebildet werden können und der Alternative ausgewichen wird, welche in einer Zurückweisung oder in der Aufnahme des Zöglings in die dritte Classe besteht. Durch eine Nichtannahme werden die Pläne und die Hoffnungen mancher Ältern zurückgedrängt und durch eine

Aufnahme würde eine höchst störende Überfüllung der dritten Classe stattfinden; die bereits dieser angehörenden Zöglinge sähen sich in ihren Fortschritten aufgehalten und die neu hinzugekommenen könnten dem Unterrichte in vielen Theilen nicht folgen. Man überblicke nur die Liste der Vorbereitungsclassen und man wird leicht einsehen, wie sich die dritte Classe gestaltet, wenn man die Michaelis eingetroffenen Schüler jener in diese eingereiht hätte, abgesehen davon, dass dann 61 Zöglinge in der dritten Classe wären. Möge nun dies als Beweis dienen, dass die oberste Verwaltung der Lehranstalt unablässig bemüht ist, nicht nur den alten Ruf derselben aufrecht zu erhalten, sondern ihn auch zu vergrössern, und dass solches in der Neuzeit gelungen ist, wird eines weiteren Commentars nicht bedürfen. Treten auch im Laufe der Zeit Ereignisse ein, deren Wirkungen Störungen zu verkünden scheinen, so besitzt doch die Handels-Lehranstalt geistigen und materiellen Fonds genug, um solche Dispositionen treffen zu können, durch welche die Wohlfahrt und das Gedeihen der ihr anvertrauten Jugend kräftig gefördert und sicher bewahrt wird.

Und so finde denn hier noch der Wunsch Platz, dass das nicht mehr ferne Fest des 25jährigen Bestehens dieser Lehranstalt am 23. Januar 1856 unter dem Schutze Gottes ein Tag der Freude und der segensreichen Erinnerung für hohe Gönner, alte und junge Freunde werde!

Dr. Steinhaus.

ORDNUNG DER PRÜFUNG.

I. Abtheilung. Handlungslehrlinge. (*Wöchentlich 10 Stunden Unterricht.*)

III. CLASSE.

Montag, den 3. April.

Von 7 — $\frac{1}{2}$ 8 Uhr Deutsche Sprache, Herr *Heuschkel*.
 „ $\frac{1}{2}$ 8 — 8 „ Französische Sprache, Herr *Courvoisier*.
 „ 8 — 9 „ Arithmetik, Herr *Strackerjan*.

II. CLASSE.

Dienstag, den 4. April.

Von 7 — $\frac{1}{2}$ 8 Uhr Deutsche Sprache, Herr *Heuschkel*.
 „ $\frac{1}{2}$ 8 — 8 „ Französische Sprache, Herr *Courvoisier*.
 „ 8 — 9 „ Handelswissenschaft und Arithmetik, Herr Dr. *Odermann*.

I. CLASSE.

Mittwoch, den 5. April.

Von 7 — $\frac{1}{2}$ 8 Uhr Französische Sprache, Herr *Courvoisier*.
 „ $\frac{1}{2}$ 8 — 8 „ Englische Sprache, Herr *Monicke*.
 „ 8 — 9 „ Handelswissenschaft und Arithmetik, Herr Dr. *Odermann*.

II. Abtheilung. Höherer Cursus. (*Wöchentlich 34 Stunden Unterricht.*)

III. CLASSE.

Montag, den 3. April.

Von 9 — $\frac{1}{2}$ 10 Uhr Mathematik, Herr Dr. *Meyer*.
 „ $\frac{1}{2}$ 10 — 10 „ Deutsche Sprache, Herr *Heuschkel*.
 „ 10 — $\frac{1}{2}$ 11 „ Französische Sprache, Herr *Courvoisier*.
 „ $\frac{1}{2}$ 11 — 11 „ Englische Sprache, Herr Dr. *Asher*.
 „ 11 — $\frac{1}{2}$ 12 „ Geschichte, Herr Dr. *Kleinert*.
 „ $\frac{1}{2}$ 12 — 12 „ Naturgeschichte, Herr Dr. *Knop*.
 „ 2 — 3 „ Arithmetik, Herr *Strackerjan*.
 „ 3 — $\frac{1}{2}$ 4 „ Geographie, der Director.

II. CLASSE.

Von $\frac{1}{2}4$ — 4 Uhr Mathematik, Herr Dr. *Meyer*.

„ 4 — $\frac{1}{2}5$ „ Physik, Herr Dr. *Knop*.

„ $\frac{1}{2}5$ — 5 „ Geschichte, Herr Dr. *Kleinert*.

Dienstag, den 4. April.

Von 9 — $\frac{1}{2}10$ Uhr Deutsche Sprache, Herr *Kühn*.

„ $\frac{1}{2}10$ — 10 „ Französische Sprache, Herr *Kühn*.

„ 10 — $\frac{1}{2}11$ „ Englische Sprache, Herr *Monicke*.

„ $\frac{1}{2}11$ — $\frac{1}{2}12$ „ Handelswissenschaft und Arithmetik, Herr *Strackerjan*.

„ $\frac{1}{2}12$ — 12 „ Geographie, der Director.

I. CLASSE.

Von 2 — $\frac{1}{2}3$ Uhr Mathematik, Herr Dr. *Meyer*.

„ $\frac{1}{2}3$ — 3 „ Deutsche Sprache, Herr *Kühn*.

„ 3 — $\frac{1}{2}4$ „ Italienische Sprache, Herr Dr. *Principi*.

„ $\frac{1}{2}4$ — 4 „ Französische Sprache, Herr *Courvoisier*.

„ 4 — 5 „ Chemie, mechan. Technologie, Waarenkunde, Herr Dr. *Knop*.

Mittwoch, den 5. April.

Von 9 — $\frac{1}{2}10$ Uhr Englische Sprache, Herr *Monicke*.

„ $\frac{1}{2}10$ — 11 „ Handelswissenschaft und Arithmetik, Herr Dr. *Odermann*.

„ 11 — 12 „ Statistik, National-Oekonomie, der Director.

Der Actus und die Entlassung der von der Anstalt abgehenden Zöglinge findet Nachmittags 3 Uhr statt.

Das neue Schuljahr wird am 19. April eröffnet.

LEHRER DER ANSTALT.

Director, Dr. Alexander Steinhaus, zugleich Lehrer der Geographie, Statistik und National-Oekonomie.

Herr Dr. Asher, David, Lehrer der englischen Sprache.

„ Courvoisier, Frédéric, Lehrer der französischen Sprache.

„ Heuschkel, J. G., Lehrer der deutschen Sprache.

„ Dr. Kleinert, Carl, Lehrer der deutschen Sprache und Geschichte.

„ Dr. Knop, Wilhelm, Lehrer der Naturwissenschaften und mechan. Technologie.

„ Krug, Julius Otto, Lehrer der Kalligraphie.

„ Kühn, Albert, Lehrer der deutschen und französischen Sprache.

„ Dr. Meyer, Martin Hermann, Lehrer der Mathematik.

„ Monicke, C. H., Lehrer der englischen Sprache.

„ Dr. Odermann, Carl Gustav, Lehrer der Handelswissenschaft und Arithmetik.

„ Dr. Principi, Carlo, Lehrer der italienischen Sprache.

„ Strackerjan, Friedrich, Lehrer der Handelswissenschaft und Arithmetik.

„ Zocher, Ernst, Lehrer der Zeichnenkunst.

SCHÜLERVERZEICHNISS.

I. Abtheilung. Handlungslehrlinge.

I. CLASSE.

Aster, Carl, von Pausitz, bei Herren Pezold & Fritzsche.
 Brück, Wilhelm, von Leipzig, bei Herrn E. Schmidt, Sohn.
 Focke, Johannes, von Frose, bei Herren Gross & Comp.
 Frittsch, Albert, von Eisleben, bei Herrn Paul Klahre.
 Götze, Friedrich, von Naumburg, bei Herrn Wilhelm Braunsdorf.
 Güntzel, Friedrich, von Leipzig, bei Herren Erhardt & Grimme.
 Hellpapp, Eduard, von Leipzig, bei Herrn Abraham-Kämpfer.
 Hermann, Louis, von Chemnitz, bei Herrn Wilhelm Rudolph.
 Lambert, Hermann, von Lössnitz, bei Herrn Gustav Steckner.
 Lechner, Ludwig, von Leipzig, bei Herren Chr. Morgenstern & Comp.
 Leisker, Otto, von Leipzig, bei Herren Carl & Gustav Harkort.
 Mehnert, Ferdinand, von Hof bei Oschatz, bei Herrn August Böttcher.
 Müller, Julius, von Leipzig, bei Herren C. F. Staats & Bang.
 Rechenberg, Oscar, von Leisnig, bei Herrn Heinrich Schomburgk.
 Schröder, Hermann, von Merseburg, bei Herrn C. F. Martin.
 Schultze, Adolph, von Leipzig, bei Herren Riquet & Comp.
 Schulze, Richard, von Leipzig, bei Herren Becker & Comp.
 Seltmann, Eugen, von Leipzig, bei Herrn Gust. Markendorf.
 Stengler, Emil, von Leipzig, bei Herren Moltrecht & Comp.
 Thielemann, Moritz, von Leipzig, bei Herrn P. O. Prätorius.
 Wilfferodt, Franz, von Leipzig, bei Herren Hammer & Schmidt.

II. CLASSE.

Berthold, Alfred, von Leipzig, bei Herren Hunnius & Förtsch.
 Döring, Alban, von Reichenbach, bei Herren Harck & Nolte.
 Gerike, Rudolph, von Magdeburg, bei Herrn Carl Forbrich.
 Geyer, Richard, von Schwarzenbach, bei Herrn C. F. A. Stehmann.
 Gotter, Oscar, von Leipzig, bei Herrn Louis Cyriacus.
 Hauschild, Julius, von Leipzig, bei Herrn Lenssen-Peuchen.
 Hellge, Hermann, von Strehla, bei Herrn A. F. Hertwig.
 Hennigke, Gustav, von Leipzig, bei Herren Weinoldt & Lange.

Hudetz, Carl, von Linz, bei Herren Caffier & Wolf.
 Mahler, Ludwig, von Weissenfels, bei Herren Hentschel & Pinckert.
 Müller, Theodor, von Brösen, bei Herrn Carl Flemming.
 Nöller, Eugen, von Altenberga, bei Herrn Carl Colditz.
 Riedel, Hermann, von Leipzig, bei Herrn Josof Martin.
 Rost, Heinrich, von Pegau, bei Herren Trefftz & Sohn.
 Walther, Carl, von Leipzig, bei Herrn S. G. Schletter.
 Werker, Bernhard, von Grimma, bei Herrn H. Scheler.
 Wille, Julius, von Leipzig, bei Herren Hunnius & Förtsch.
 Wiltzky, Eduard, von Leipzig, bei Herrn F. W. Steinmüller.
 Winckler, Ferdinand, von Höfgen, bei Herrn Wipold & Seyferth.

III. CLASSE.

Ahlemann, Julius, von Leipzig, bei Herren Gross & Comp.
 Aster, Hugo, von Leipzig, bei Herrn Ferdinand Thilo.
 Bechstein, Clemens, von Gütterlitz, bei Herrn Ferdinand Etzold.
 Bernhardt, Heinrich, von Altenburg, bei Herren Weinich & Comp.
 Bock, Albert, von Eisenberg, bei Herren Erhardt & Grimme.
 Boscowitz, Eisig, von Floss, bei Herrn S. Fränkel sen.
 Bretschneider, Fedor, von Leipzig, bei Herrn Friedrich Whistling.
 Capieux, Carl, von Leipzig, bei Herrn Piorkowski.
 Förster, Gustav, von Leipzig, bei Herrn Theodor Müller.
 Graf, Carl, von Groitzsch, bei Herrn Ernst Seiberlich.
 Haase, Ernst, von Weida, bei Herren Weinich & Comp.
 Häbler, Heinrich, von Gross-Schönau, bei Herren C. F. Staats & Bang.
 Heise, Camillo, von Leipzig, bei Herrn C. A. Dressler.
 Holzweissig, Ernst, von Wiesenana, bei Herren Gebr. Baumann.
 Just, Alexander, von Marienberg, bei Herren Hentschel & Pinckert.
 Kiel, Edmund, von Greussen, bei Herren Cunit & Seehe.
 Kniffert, Rudolph, von Berlin, bei Herrn H. C. Plaut.
 Knoll, Victor, von Auerbach, bei Herrn Gustav Steckner.
 Korn, Gustav, von Eckoltstädt, bei Herrn C. E. Bachmann.
 Ködderitzsch, Eduard, von Leipzig, bei Herrn H. C. Plaut.
 Kretschmann, Carl, von Leipzig, bei Herrn Albert Wagner.
 Müller, Paul, von Dresden, bei Herrn G. Goedecke.
 Rapaport, Alexander, von Brody, bei Herrn Joh. Carl Seebe.
 Richter, Bruno, von Leipzig, bei Herren Quandt & Mangelsdorf.
 Rummel, Carl, von Chemnitz, bei Herrn Eduard Goedel.
 Schubert, Louis, von Ehrenfriedersdorf, bei Herrn C. W. Heyne.
 Seifert, Bernhard, von Achern, bei Herrn B. Bohnert.
 Stockmann, Albert, von Leipzig, bei Herren Harck & Nolte.
 Treitschke, Anton, von Arnstadt, bei Herrn Wilhelm Hänel.
 Unger, Ernst, von Kirchberg, bei Herren Habersang & Sello.
 Valz, Gustav, von Leipzig, bei Herrn J. C. Freygang.
 Wolff, Arndt, von Leipzig, bei Herren Aron Meyer & Sohn.

II. Abtheilung. Höherer Cursus.**I. CLASSE.**

Becker, Edmund, von Leipzig.
 Bunzl, Rudolph, von Prag.
 Dalmer, Anton, von Pesth.
 Dick, Adolph, von Offenbach.
 Dierzer, Joseph v. Traunthal, von Linz.
 Dinger, Georg, von Gera.
 Engels, Otto, von Cöln.
 Gross, Carl, von München.
 Harnwolf, Sigmund, von Wien.
 Janowitz, Albert, von Neuern.
 Knapp, Adalbert, von Budweis.
 Ladenburg, Ferdinand, von Mannheim.
 Meinl, Wilhelm, von Bärnigen.
 Meister, Richard, von Stettin.
 Müller, Sigmund, von Zofingen.
 Offermann, Guido, von Sorau.
 Raudnitz, Salomon, von Prag.
 Rentsch, Max, von Leipzig.
 Rivinus, Max, von Leipzig.

II. CLASSE.

Batz, Carl, von Leipzig.
 Beck, Heinrich, von Offenbach.
 Belaz, Edmund, von Triest.
 Buchholz, Carl, von Rönnsahl.
 Davignon, Adolph, von Frankenhäusen.
 Ebermann, Salomon, von Tarnopol.
 Goldschmidt, Rudolph, von Cassel.
 Gontard, Fritz, von Leipzig.
 Hirzel, Conrad, von Leipzig.
 Hoffmann, Richard v., von Leipzig.
 Jacoby, Johann, von Warschau.
 Krafft, Gustav, von Petersburg.
 Kunwald, Eduard, von Pesth.
 Lanna, Adalbert, von Budweis.
 Lattermann, Arthur, von Dresden.
 Liebeskind, Franz, von Leipzig.
 Meissner, Julius, von Leipzig.
 Menz, Joseph, von Triest.
 Meyers, Jacob, von Paramaribo.
 Mothes, Arthur, von Leipzig.
 Müller, Bernhard, von Leipzig.

Müller, Ludwig, von Reichenberg.
 Oehler, Gustav, von Crimmitschau.
 Oppenheimer, Hermann, von Leipzig.
 Pfeifer, Edmund, von Pesth.
 Quirsfeld, Edmund, von Wien.
 Reichel, Emil, von Löbau.
 Schlick, Max, von Grimma.
 Schmid, Eduard, von Vogelsang.
 Scholinus, Max, von Erfurt.
 Seiller, Anton, von Triest.
 Siebe, Otto, von Stralsund.
 Steinbrecher, Johann, von Brünn.
 Teichler, Richard, von Sebnitz.
 Vollsack, Albert, von Leipzig.
 Witkowski, Ignatz, von Posen.

III. CLASSE.

Apostolopulo, Victor, von Triest.
 Barton, Richard, von Manchester.
 Couprie, Aristide, von Sedan.
 Détsi, Joseph, von Pesth.
 Dick, Alexander, von Offenbach.
 Dumtsa, Julius, von Pesth.
 Engelmann, August, von Berlin.
 Frizzoni, Rodolpho, von Bergamo.
 Fürth, Ignatz, von Schüttenhofen.
 Gallistl, Carl, von Pilsen.
 Giers, Otto, von Klingenthal.
 Ginoulhiac, Pietro, von Bergamo.
 Goldschmidt, Benedict, von Mainz.
 Goldsmith, Montague, von Kingston.
 Haase, Robert, von Prag.
 Halle, George, von Manchester.
 Heymann, Henry, von Nottingham.
 Kern, Julius, von Pesth.
 Kohlbauer, Theodor, von Wien.
 Korn, Ferdinand, von Breslau.
 Lamer, Ludwig, von Kaadan.
 Lippmann, Eduard, von Wien.
 Mahler, Emil, von Leipzig.
 Meissl, Joseph, von Wien.
 Meyer, Gottfried, von Braunschweig.
 Misselbacher, Heinrich, von Schässburg.
 Misselbacher, Julius, von Schässburg.
 Mistral, Joseph, von St. Remi.

Moesko, Jean, von Bukarest.
 Pesel, Frédéric, von Huddersfield.
 Pesel, George, von Huddersfield.
 Plancher, Christian, von Triest.
 Posern, Otto v., von Leipzig.
 Schimpff, Wilhelm, von Gera.
 Schlesinger, Isidor, von Wien.
 Schlesinger, Siegfried, von Gleiwitz.
 Schoch, Oscar, von Leipzig.
 Seelig, Moritz, von Leipzig.
 Stübel, Georg, von Leipzig.
 Traube, Felix, von Cassel.
 Triepcke, Max, von Waldenburg.
 Vogl, Rudolph, von Triest.
 Wattinne, Gustave, von Roubaix.
 Wintika, Augustin, von Prag.
 Wiese, Friedrich, von Lauervig.

VORBEREITUNGS-CLASSE.

Delattre, Victor, von Roubaix.
 Desurmont, Jules, von Tourcoing.
 Dietrich, Gustav, von Hermannstadt.
 Ginoulhiac, Luigi, von Bergamo.
 Higson, Thomas, von Manchester.
 Joanesko, Michael, von Bukarest.
 Pfundheller, Carl, von Neutitschein.
 Samuel, Francis, von London.
 Schmid, Rudolph, von Vogelsang.
 Sevastopulo, Demetrius, von Triest.
 Sevastopulo, Theodor, von Triest.
 Simonetta, Edoardo, von Mailand.
 Spiro, Wilhelm, von Odessa.
 Straulino, Giovanni, von Triest.
 Wattinne, Louis, von Roubaix.
 Zákó, Alexander v., von Baisa.

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